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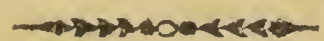




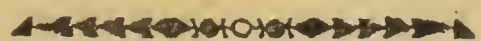
A  
PHYSICAL VIEW  
OF  
MAN AND WOMAN  
IN A  
STATE OF MARRIAGE.  
WITH  
ANATOMICAL ENGRAVINGS.



TRANSLATED FROM  
The last French Edition of M. DE LIGNAC.



VOLUME I.



LONDON:  
PRINTED FOR VERNOR AND HOOD,  
IN THE POULTRY.

1798.





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## ADVERTISEMENT.

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THIS Work was undertaken in the hope, that it might be utile. We are surpris'd, that the object which it embraces, though already treated by a Physician, has not yet been offered to the Public in a satisfactory manner. Indeed, those who read VENETTE's production with any judgment\*, regard it as

\* *Le Génération de l'homme, ou Tableau de l'Amour Conjugal, considéré dans l'état du Mariage, par M. Nicolas Venette, Docteur en Médecine.* —

Among the multiplied editions of this Work, it is very difficult to find one that does not abound with essential errors. The terms of art, especially, are, in the greatest part of these editions, so much disfigured, that we are often obliged to guess at the meaning.

calculated to enlighten the Reader in some points, but, at the same time, to give him false notions on many others. We may say, that this is less the author's fault, than that of the time in which he lived: the new observations made in our days, have demolished many of the circumstances on which Venette established his theory.

Among the matters, which that Author has placed in his Work, many may have the most pernicious consequences, when exposed to the eyes of men who possess only a small share of understanding.

By perusing his Work with the slightest attention, it is easy to be convinced of the futility of many questions which he has very seriously examined.

We therefore flatter ourselves<sup>d</sup> with having rendered the Public some service, in thus  
offering

offering them a treatise, written with the same views, but presented differently.

In order that the Reader may judge of the form of this new Work, we shall here expose the order that has been followed, and the motives that have therein determined the Author. It was, doubtless, no trifling difficulty to dart a curious eye into the nuptial bed, for the purpose of describing its secrets, without offending the ears of chastity. We have exerted every endeavour, within the limits of possibility, to render this Work at once utile and decent.

After the Introduction, in which, viewing actual circumstances, the necessity of a work on Physical Love is demonstrated; we give the history of the *Temperaments*. The generality of men have only imperfect notions of their constitution: could we, then, commence better than by a scrupulous examen, with the aid of which, each individual will be enabled  
to

to appreciate his faculties, relatively to marriage?

The second Chapter contains *Reflections on the Temperament, with relation to Celibacy*. It may be regarded as a continuation of the first Chapter; and by uniting them, every man will know whether he ought to take a spouse, or if his constitution deprives him of the nuptial sweets.

It was necessary that these two Chapters should be followed by those in which we examine the *Remedies which have been supposed capable of extinguishing Love, and the Means which, on the contrary, excite this passion*.—We had prejudices here to combat, which have been accredited in all times; and to which Venette had given new weight in his work.

In the third Chapter, we have enlarged on *Narcotics, the Agnus Castus, the Water-Lily,*



*Lily, Camphor, Nitre, &c.* which have been considered as even capable of destroying, in men, the sentiment of Love.

In Chapter IV. we examine the *Scinc. marin* or *Land-Crocodile, Satyrion, Borax, Cantharides, Opium, &c.* in short, the substances which have been supposed capable of vividly exciting man to physical love, and which have obtained the name of *Aphrodisiacs*. It is after the observations of the most celebrated Physicians that we speak of these substances, and demonstrate the terrific effects which they may produce.

In Chapter V. we treat of *Impuissance*. We there enter into a detail of what may cause it; and also indicate the means of curing that affliction, when susceptible of relief. This Chapter is interesting, through an enumeration of the different causes which may render  
man

man impuissant, and likewise through the singular observations on that disease.

The *Congress* must naturally follow Impuissance; it is the matter of the sixth Chapter. We there give the history of this remarkable custom, and the means which were employed to abolish it.

*Sterility* makes the object of Chapter VII. We have applied this malady to both sexes, because a man, in reality, may be sterile without being impuissant. In considering sterility under this point of view, we have had occasion to enlarge on that which may produce it, and on the means indicated by the most celebrated Physicians, for rendering fecund the union of the sexes. We have even proposed some means, which have escaped the researches of men who, to the present time, have written on this subject. We have not neglected the observations

observations of medical men, with relation to the objects of this Chapter.

We may say, that the details contained in the first seven Chapters, are the history of Love in society. *Different Temperaments, Aphrodisiacs, Anti-Aphrodisiacs, Impuissance, and Sterility*, are nowise in Nature. The history of Love, properly expressed, commences with the eighth Chapter, which treats of *Marriage*. It would not be difficult to demonstrate, by the example even of many animals, that the union of male and female, during a certain time, is in Nature.

In Chapter IX. we describe the *Customs of some Nations with regard to the Ceremony of Marriage*.

Chapter I. of the second Volume, has for its object the *Influence of Marriage on Health*. After having established, in the Eighth Chapter

of the first Volume, the sweets which result from a union of hearts, we shew in this how much the union of the sexes has an influence on health, as well beneficial as pernicious. Some curious observations are united, to demonstrate this truth: That several men, by being moderate in their pleasures, have there found remedies for their indispositions; while others have fallen victims, by indulging too much in voluptuousness.

In the second and third Chapters, we treat of the *Parts which, in the Sexes, serve to Generation*. The anatomical details were absolutely necessary for enabling the reader to comprehend our succeeding observations on puberty, virginity, hermaphrodites, generation, &c.

*Puberty* is the subject of the fourth Chapter. The objects which it embraces, are not only capable of satisfying curiosity on the phenomena which appear, at this epoch, in the animal



mal economy; but may be regarded as instructive, on the manner in which we must conduct ourselves towards young persons, when they begin to feel the first impressions of Nature.

In Chapter V. we treat of *Virginity*; and present, in the customs of some people, a picture of the errors of human wisdom. We there see also, by an exposition of the sentiments of those who have discussed this matter, of what consequence it is for humanity, to prevent ignorance and temerity from depositing on these objects, when proof is required in a Court of Justice.

The *Seminal Liquor* in men, and the *Periodical Flux* in women, are two signs by which puberty is announced. We enter into details on these two objects, which form the matter of Chapters V. and VI. What we had to say thereon, was too extensive to be placed

in the fourth Chapter; of which these must be regarded as the completion.

*Generation*, that mystery which Nature veils to our eyes, and on which we have nothing than conjectures, is treated in Chapter VI. It is lamentable, that we have only hypotheses to offer on an object which so highly interests Physicians. We have rapidly exposed some systems on Generation; and the reflections which follow, are adapted to shew how much or how little confidence may be placed on those systems.

## INTRODUCTION.

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## INTRODUCTION.

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Le Plaisir est fils de l'Amour,  
Mais c'est un fils ingrat qui fait mourir son père.

PANNARD.

Pleasure is Love's son;  
But an ungrateful Son, that kills his sire.

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IT is with concern, that I attribute to Pleasure the greatest part of those evils which encompass us. Love, a present which Nature made to men for their felicity, often strews thorns in the course of a languishing and unfortunate life. We would have pleasure accompany us without cessation; it is no more, with many men, a relaxation from labour. While the one part call inutilely on voluptuousness, which flies them; the other sacrifices, with an excessive ardour, the beautiful days, which they obscure from their dawn. This last class is not, any long time, an object of envy for the first: quickly they unite themselves, and form no more than one mass of inutile men; whose lamentations cannot solace that society to which they are burdensome.

Nature has always for us the same attentions. If men are no longer what they ought to be; if they produce nothing else than pitiful abortions; and if, at last, the species degenerates; we can alone ascribe the cause to ourselves, to our intemperance and our irregularities. A man who resigns himself with fury and enthusiasm to what is called *enjoyment*, before the epoch marked by Nature, gives existence to children who nearly die in the birth; or who, if they run through a part of their career, leave behind them weak and unhealthy descendants, more occupied with the care of sustaining their fragile existence, than with the hope of leaving a numerous posterity.

If we observe the mass of individuals which form some European Nations, what an imposing spectacle opens to our notice! The country offers, in all parts, innumerable cultivators, whose robust arms pluck from the earth her productions: heaped on each other, an infinite number of citizens inhabit the great cities; and their activity, whether directed to business or pleasure, forms a prospect that is enchanting: courageous and fiery young men, trained to the cruel art of war, sacrifice their days for the country's service... This is the idea which a man transported from the deserts of Africa into Europe, would form of a whole nation. If this man does not suffer himself to be seduced by appearances; if to the first glance he adds a second, more reflective, more philosophic, what will he then perceive?

The



The good opinion which he entertained of the people whom he had examined, will vanish in proportion as he learns to disunite the species, for attaching himself to individuals. Our observer will see men in champaign situations, made robust by Nature, but who insensibly degenerate. Those who inhabit populous cities, will only present unfortunate beings to his eyes, on whom Nature still, from time to time, bestows a tender regard; which, nevertheless, they will not perceive. From these cities, he will see effeminate beings issue, who are already old in the prime of life; he will see them drag, under the colours of Mars, infirmities which they derive from Love.

Let us interrogate Physicians; let us ask them what they think of the actual state of the human species, relatively to their physical constitution. — All decays! would they answer: one part of mankind is enfeebled, because those men are effeminate, and voluntarily abandon their head to vapours, to diseases of the imagination. Another part is really diseased; and that part would be most entitled to compassion, if their complaints were not caused by the disorders of libertinism.... But those who have the greatest right to our pity, are such infirm men, who bear the pains which their fathers indiscretions have communicated.

This class is more numerous than may be imagined: it does not alone comprehend the sorrowful



victims of a scandalous disease, but likewise those unfortunate children that owe their birth to the last efforts of an exhausted temperament. It also comprehends that immense number of miserable individuals, whose members, withered and deformed, prove the lubricity of their fathers; that cruel lubricity, which reverses the statutes of Nature in a function as simple as respectable, for enjoying the pleasures of love under delicate circumstances, and without requiring any circumspection for posterity.

After having advanced thus much, shall we not be convinced that, in effect, the human species has degenerated in Europe? Shall we listen, with a kind of complaisance, founded on self-love, to the voice of some men, who flatter our passions by repeating, that we possess the physical worth of our ancestors? By casting an eye on men of the present time, we shall refuse belief to what they tell us.... We have seen that which results from an examen of existing people; let us therefore direct our attention to those who have preceded them. The Germans are yet a robust nation, that perhaps surpasses, in constitution, the others which inhabit Europe: but does its force accord with the terrific idea which Tacitus has given us of those vigorous Germans whom he describes with so much energy! In the people of Italy, we no more trace their indefatigable forefathers.... The French yet resemble their illustrious predecessors, by their courage and their ardor

dor in battle; but their constitution..... It is sufficient to let that be understood, in saying that the celebrated Linnæus made a synopsis, touching the distempers which afflict the human species, and causing its degeneration in Sweden, and that the Swedes are the French of the North\*.

‘ If we read history with attention,’ says M. Balexferd †, ‘ we shall there discover, by comparison, this truth in a thousand passages: That the human species has greatly degenerated. By visiting the arsenals, we shall discover this demonstration, in handling those weighty weapons, offensive and defensive, of which our fathers availed themselves in the armies. When we examine those beautiful antique Statues, in their natural grandeur, we remark that, in the same proportion with other traits which have not changed, as the eyes, the mouth,

\* *Nutrix noverca*. [The unnatural nurse]. The satire which Linnæus has written on luxury, and the mischiefs arising from thence, in the beginning of his Dissertation, has an allusion also to our morals; while he grievously complains of the customs and manners which his countrymen borrowed from the French, and to which he attributes effects that are extremely capable of having an influence on future generations.

† *Dissertation sur l'Education physique des enfans*, 1765, I. époque.

‘ &c.

‘ &c. they have all a neck larger and stronger, arms  
 ‘ more plump, legs better furnished, the *tout ensemble*  
 ‘ more muscular, and, in a word, they have a cha-  
 ‘ racter of virility, that our greatest Statuaries could  
 ‘ not give at the present time, without departing from  
 ‘ Nature. Perhaps,’ adds M. Balexferd, ‘ if these  
 ‘ celebrated Artists would transport themselves to  
 ‘ some of the mountains in Switzerland, they would  
 ‘ there find, more than elsewhere, similar originals:  
 ‘ but however it may be, and without recurring here  
 ‘ to a time so remote as that of the Greeks and Ro-  
 ‘ mans, it seems pretty certain that the human species  
 ‘ is degenerating in Europe.’

M. Balexferd enters into some details of the causes and consequences to which we may attribute this degeneration; and if I was not obliged to restrain myself to my object, I should find it facile to enlarge thereon, for the purpose of demonstrating, that all these causes may be traced back to luxury and effeminacy, and of consequence to that depravation of morals which necessarily follows.

That interesting object, Education, which occupies, at present, so many zealous citizens, must be extended, at least, as much to physical as to moral acquirements; and it is by no means with the education of children that a beginning should be made, but, if I may thus express myself, with that of fathers. In vain will you strive to confer on your son a robust  
 temperament,

temperament, if you have not considered the matter, even before his conception. If he comes weak and delicate into the world, the cares which you bestow, for rendering him a little hardier, will have considerable influence on his constitution; but your utmost sollicitude will not change it entirely. It is for you, men! who would discharge the duties of society, and prove useful by adding to it a new individual; it is for you, I say, to examine if you have been meritorious. Do not resign yourselves to those lightnings of temperament that dart forth with the first fires of puberty.... Young man! Nature prepares in you the germs for posterity; but do not press them to spring up with too much haste. In this respect, imitate that Nature, which prepares new pleasures for your senses. The tender and delicate buds that pierce through the bark of a shrub, shew themselves by degrees; they insensibly blossom, and the flowers appear.... They wither, if touched by a sacrilegious hand; and the fruits that must from thence succeed....! Think thereon no more, young man! All is destroyed!

You, in whom the habitude of enjoyment has rendered pleasure necessary; you, in whom libertinism and debauchery have taken place of voluptuousness; impuissant graybeard, who wouldst yet enjoy; strive no more to believe that a vivid warmth circulates in your veins; drain not the weak resources of pharmacy and empiricism, for awakening the senses, that are oppressed by excessive and premature enjoyments:  
consult



consult not your desires, but Nature and your ability. If you can be utile to society, that utility will not be shewn in giving it men who, from the prime of their life, shall announce old age and decrepitude.

It must not however be supposed, that I would banish love from the heart of the generality of men: I wish, on the contrary, that every-one could taste its delights: but, at the same time, my views would be fulfilled, if, in sketching the picture of real pleasures, those pleasures only which are avowed by Nature, I could cause an abhorrence of dangerous debaucheries, the consequences of which are so woeful. I sigh on casting my eyes towards that crowd of single men, who outrage society, by voluntarily remaining in a state of celibacy, to stray in a circle of vain speculations. — But what indignant glances must we not cast on men who continue lonely in the midst of society, for no other purpose than to give unbounded liberty to their passions! These errors are punished, as they advance in years; but the diseases to which they are then subject, avenge Nature without repairing its damages.

Fortunate should I esteem myself, if the Work which I present to men of all ages, could produce some good, and place under their eyes those truths which actual circumstances have compelled me to develop.

Many



Many eloquent men have spoken against the vices which disgrace humanity; but may not the heart of man be compared to those malleable substances that indurate under the hammer? Have so many declamations against the destructive crime which kills one part of our youth! have they produced, hitherto, by the menaces therein employed, the revolution that M. Tissot operates through his excellent Treatise on ONANISM\*? What is the cause of these different effects? It is, I dare assert, because the most considerable part of men are only alive to present evils. M. Tissot has terrified debauchees, by casting under their footsteps the victims of libertinism and corruption. Those to whom he addresses himself, have shuddered with horror when he made them hear the complaints of those miserable beings who so often implore for relief in vain: we have seen young persons, of both sexes, conducted to the grave's confines by masturbation, calling on death, as the termination of their sufferings. Then the terrible impression made by pictures so doleful, and that are painted by a great master, efficaciously approaches his readers. Another

\* *L'Onanisme, Dissertation sur les maladies produites par la Masturbation.* III édition, Lausanne 1764. This Work, which is the best that has for a long time appeared, must be regarded as necessary in education. It is now esteemed as a classical book in Germany; and it were to be wished that this dissertation met with the like favourable reception in every other country.

Physician,

Physician, the friend of humanity, following the traces of the celebrated Physician of Laufanne, has published a Work of the same nature, and which has for its object the private errors into which young women fall, when the violence of temperament hurries them to lewdness\*. May this Treatise on the Nymphomania produce as much good as that on Onanism!

Animated with the same zeal that gave birth to these two Works; but deprived of the talents and the knowledge which therein distinguish the Authors, I offer my production to the Public, as the fruit of reflections that I have made on physical Love, considered in Marriage.

We shall see, in this Work, the gradations which Nature observes for bringing infancy to puberty; and in considering the precautions she has taken, to hinder this change from making too strong an impression on the body, we shall easily conclude, that Nature has not destined us to marriage from the instant when we believe ourselves capable of entering into its bands. If young men can attach themselves to this truth, the human species will make one step towards perfection.

Religion, and even the laws, compel us to regard as illicit, those pleasures which men procure themselves

\* *La Nymphomanie, ou Traité de la Fureur Utérine, &c. &c. par M. D. T. de Bienville, Docteur en Méd. 1771.*

when

when they are not authorised by marriage: but without having recourse to what religion and the laws in this respect prescribe, the lights of reason must suffice to guide us. What a contrast is there between the pure pleasures of a man living in the midst of his family, happy through himself, happy through his comfort and his children, and the imperfect and dangerous enjoyments of him who remains in a state of celibacy!

When man and woman unite themselves by that sacred tie, which is respected among all Nations nearly, excepting those that are civilised, the design of that union is to bring children to the world. This august function is often discharged with difficulty: the faculty know that they sometimes find invincible obstacles, which oppose generation. But this is not sufficient. A great advantage would result, if every-one, before he forms the contract of marriage, or destines himself to celibacy, knew in what manner to act with regard to his temperament; and this we have endeavoured to develope, within the comprehension of all men; who will likewise see the means avowed by Religion and Nature, for rectifying those several defects that form so many obstacles to enjoyment and, consequently, generation.

If I had written for men of knowledge only, I should not have taken the pains to speak of superstitions that mortify spouses, by impeding their pleasures: these phantoms of imagination have still some credit  
among

among the common people; and it is therefore essential to combat them.

It would be inutile, if I strove to justify myself before the eyes of some timid persons, for having treated the present subject. I cannot avoid repeating what we find in the preface which Venette has placed at the head of his *Tableau de l'Amour Conjugal*: a work that he recommends as calculated to enlighten young and old Men, Theologists, Casuists, Confessors, Judges, Philosophers, Physicians, old and young Women, Atheists, and Debauchees. M. Tissot and M. de Bienville, in the prefaces which they affixed to the two Treatises previously mentioned, have exposed the reasons, with so much truth, which led to those undertakings, that I cannot adduce any thing after them, for demonstrating that, in an enlightened but corrupted age, we must forcibly attack prevailing vices.

A PHYSICAL



PHYSICAL VIEW  
OF  
MAN AND WOMAN,  
IN A  
STATE OF WEDLOCK.

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CHAP. I.  
OF THE TEMPERAMENTS.

THE sacred Writers excite our astonishment, in those places where they mention the numerous progeny of our forefathers! What an amazing instance is that of the Children of Jacob in Egypt! I believe that, in those days, the Professors of Medicine (for that science dates its origin from the creation of the world) knew nothing of the divisions, and infinite distinctions of temperament, which effeminacy, voluptuousness, and debauchery, have introduced among us.

VOL. I.

A

This



This singular disposition of the human system, arising from the union of the elements of which it is composed, and which has obtained the name of Temperament, has considerable influence on the soul and body; and, beyond all doubt, acts a principal part in the natural intercourse of love. For this reason, it is generally allowed, that a man, or woman, of such and such a temperament, is little fit for procreation: though some believe, that those who have a different complexion, eyes more animated, and a greater appearance of vivacity, are calculated, as were those lusty beings who first peopled the earth, to repair the devastations of a second deluge.

This general opinion, derived from a view of mankind, is, however, often found to be inconclusive in particular circumstances: and it is of the utmost consequence, to demonstrate this in a Work professing to treat of that love which is sanctioned by Hymen; but in no wise of the fiery and tempestuous passion, that has no other object than temporary gratification, which it derives through a self-condemning medium, and on which the eye of Chastity dares not glance.

Of

Of all the numerous conclusions formed by ancient and modern Writers, respecting the causes which induce the various temperaments; it is difficult to select one that is wholly satisfactory. A renowned Physician\* has, however, given us the following.

‘ The solids,’ says he, ‘ have an elastic power, through which they again strive at compression, after having been distended. Our veins, enlarged by the blood which they receive the moment the heart opens†, immediately endeavour to recover their former position, when this organical operation is performed, by means of the dilatibility of the fibres; and this dilatibility, and organical operation, has a double power to hasten the compression of the veins. The greater the elastic force of the fibres, the more do they resist the expansion, and facilitate the closing of the veins. This elastic power demands the

\* Monf. Quesnay.

† Diaſtole. A term made use of to express the situation of the heart when its cavities are extended. The Siftole, on the contrary, expresses the contraction of those fibres which form the cavities.

‘ greatest attention: for, in proportion as the  
‘ force increases or decreases, or, as they are  
‘ more or less excited, is the vibration of the  
‘ veins either regulated or changed. The va-  
‘ riations occasioned by elastic force, is easily to  
‘ be perceived in a bow: for a bow, according  
‘ as it is more or less stiff, extended or bent,  
‘ occasions a considerable alteration in the course  
‘ of the arrow, whatever may be the attempts  
‘ or the intention of the person who directs it.  
‘ Thus cannot the circulation be the same in  
‘ one whose veins are capacious, and in another  
‘ whose veins are narrow; in those whose veins  
‘ are firm or stiff, and those where they are  
‘ feeble and wide; in him whose fibres possess  
‘ great elastic power, as in him where their ela-  
‘ stic force is small; and, lastly, in those where  
‘ the motion of the fibres is strong, as in those  
‘ where their motion is enfeebled.’

From all these distinctions, which are so remarkable in mankind, *Monf. Quesnay* proceeds to treat of the several temperaments, which occasion such a striking dissimilarity in the organical, animal, and intellectual economy. However, it must not be understood, on the authority of this great man, whom I have cited,  
that

that the secretions, which form the variations in the temperament, according to the ancients and the greatest part of the moderns, are totally to be disregarded. The solids acquire no strength or weakness, stiffness or softness, nor more or less elasticity, than what they derive from the action of the fluids, that impel them to motion. Thus do we always find, in plethoric men, a warm and humid temperament; the bilious, are warm and dry; those of a phlegmatic temperament, cold and humid; and those whom the ancients denominated melancholic, cold and dry. From these various temperaments arise a greater or less addition to carnal pleasures: and it would be easy to draw from thence some well-grounded conclusions, if the union of these four temperaments had not given birth to infinite divisions and sub-divisions, which the most respectable physicians, in several circumstances, have been scarcely able to define, after the most attentive observations.

I shall, however, limit my remarks to the four principal heads, under which the temperaments are arranged; as they are the only ones of which I can treat with sufficient accuracy: and, rejecting all extraneous discussions, convey



an idea of the influence which either of these possesses, to promote and perfect the grand design of nature, To multiply mankind.

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#### THE PLETHORIC TEMPERAMENT.

A Firm and vigorous body, an animated countenance, eyes commonly blue, the flesh neither too hard nor too relaxed, a soft and smooth skin, a fresh colour, a plumpness, light brown or chestnut coloured hair, flexible and nimble limbs, not wholly adapted to hard or constant labour; blue, wide, and full veins, admitting a free circulation of the blood; these are the characteristic signs of a plethoric man.

A person of this temperament, has, through the whole bodily structure, a pleasing warmth, accompanied by ardent desires, which intimate his propensity to pleasure: to this he is also impelled by a natural liveliness, a fruitful fancy, and a strong inclination to mix in society. He performs all the functions of life with wonderful celerity: and perspiration, in him, occurs in the  
easiest



easiest manner. A plethoric man, intent on mirthful relaxation, will continually resort to the joys of love and the table: he is by nature susceptible, gentle, mild, gay, and pleasing. His habitual good constitution has a great ascendancy over his manners: and his tendency to company is induced by the excellency of his ideas, the vivacity of his conceptions, and the exuberance and sprightliness of his conversation.

Is not, therefore, the man of a plethoric temperament, with all these alluring qualifications, apparently formed to exclude the mysteries of love from all those who have not the good fortune to enjoy similar advantages? He loves with delicacy: it is not always burning desires that impel him to pleasure; the impulses of the heart move in unison with the impulses of nature. More susceptible of a refined affection, than prone to those destroying pleasures which are derived from the regions of licentiousness, he ought alone to reign in the hearts of those fair-ones, who possess the art of uniting, in a state of wedlock, the allurements of delicacy with the charms of temptation. But the vigorous excitements, which spur on a plethoric man, procure him neither respect or success

with women who are capable of defending themselves. Like Cæsar, he would, in the same instant, see and conquer. For this reason—whereby he is capable of making rather acquaintances than friends—his desires are much sooner satiated by the insipidity of a casual amour, which often produces no further intimacy, than by those more substantial and delicate pleasures which are founded on attractions and contracts, that do not always accord with his liveliness, instability, and indiscretion.

From this sketch, it is easy to perceive, that a man of a plethoric temperament, though feelingly alive to the influence of love, is yet capricious and inconsiderate: that he approves only of the gentlest opposition, which he may increase or extinguish as his fancy directs: that he, like a butterfly, alights upon the first fine flower, making, only, a momentary stay. The lively tint of a rose will impede the flight of this diminutive animal, in the midst of his career; but if, jealous of another flower, she would engross all his endearments, she must unbare her bosom to the caresses of this little changeling. She delights to feel the extatic vibrations of his heart; and amply shares in the felicity.

The

The perturbation and the transports of her adorer, seem to promise the most lively and durable tenderness..... Charming Rose! exert all your efforts to enslave, in your wiles, those who would escape you. A soft languishment already pervades the senses; and it will shortly terminate in apathy. .... Would you detain him? Alas! it is too late! Fairer than ever, he gently flutters his little wings, and strives to disengage himself. His love is not yet extinguished; he hastens, impassioned, to another flower, to renew his endearments, and to admit it to a participation of his extasies. Fear not, however, his lasting displeasure; you shall not be despised: he is inconstant, but not base. Perhaps he will shortly return, to make a new engagement: do not, then, recede from his proffered fondness; he is as timid as he is changeable.

From what I have said of the amorous whimsicalities of the butterfly, it will not be difficult to distinguish the man of a plethoric constitution. In the same manner does he conduct the operations of love: to these pleasures he cannot make that resistance which is in the power of a man of a bilious temperament.

All



All the sweetness of the tender passion being united in him, his pleasures are never invaded by those whirlwinds of jealousy, by that fatal antidote to love, which sometimes precipitates a choleric man into the most fatal excesses.— He is unstable and inconstant! These are his principal failings; which, in the end, are productive of punishment. His good constitution is no assurance of a long life: his vivacity, lasciviousness, and, as before observed, his peculiar inconstancy, (from whence originate continual new desires, which seldom remain unsatisfied) insensibly shorten his days.

Few men, so capable of adding to the general comforts of wedlock, as those of whom I now treat, exert any endeavours to preserve the qualities of body and soul, which excite in them the tender passion, to the end of their natural career. Their habitual gentleness, pleasantry, and gaiety, would render them invaluable as husbands, if their prominent failing did not, but too often, give birth to matrimonial discord. Ought not the attentions, and sweet caresses, of a wife, to moderate that furious inclination for promiscuous pleasures, which subvert the purpose and design of wedlock? I  
repre-



represent to myself, with the most lively satisfaction, a charming woman, who, by chaste endeavours having as it were triumphed over the waywardness of temperament, sees her husband return, for ever, to her embraces, and to his family! I anticipate the immensity of her joy; which she is capable of indulging in its utmost extent.

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#### THE BILIOUS TEMPERAMENT.

EXCEPTING an advantageous stature, and a great tendency to corpulency, which do not commonly appertain to a man of this temperament, all his other qualities indicate great bodily strength. His bones are large and solid; his muscles well delineated; and his flesh adheres firmly together: his thin and dry skin is of a dark red, brown, or olive-colour, and sometimes black: the hair, that covers his head and body, is almost always black and curled; his pulse is full, strong, and quick: his veins are gross and prominent, and his blood hot: his  
mouth

mouth is large, with dry lips, a warm and strong breath, and black and piercing eyes.

Men of this description are the most amorous: all their passions are strong and violent, because they possess none of that vivacity and cheerfulness which characterise the plethoric temperament. Their anger, says a modern author\*, may be resembled to that of Achilles; their hatred to that of Coriolanus; and their love approaches to fury. This flame, fanned by an almost inexhaustible constitution, is, with him, a principal concern. He will alone be loved; while his attachments, unlike those of the man of a plethoric habit, though not wholly durable, are at least uncommonly ardent: and he is the strongest of the human race. This great bodily vigour he retains a considerable time; nor does he wait till his powers are exhausted, to become jealous, unjust, and cruel. In polished society, these failings, in some measure destroyed by the refinements of matrimony, in no wise proceed to such lengths as to poison the cup of pleasure, and degenerate into criminal extrava-

\* Monf. Clerc, in his Natural History of Man, viewed in a State of Innocence. Vol. I.

gances. But among those nations, where this temperament is prevalent, all the vices inherent in that description of mankind, exhibit themselves under the aspect of greatness and arbitrary power.

In Turkey, Africa, and Asia, love is a tyrant, that rends the heart of sensibility. The sensual pleasures which the cruel despots of these climes enjoy, are diminished by the sternness and authority with which obedience is enforced: an obedience which appals the finer feelings, and is calculated to produce the very opposite of mutual affection. The women, who subser- viently wait the commands of the other sex, are immured slaves, who, not unfrequently, on the slightest suspicion of infidelity, are punished with death. The wretches who guard these unhappy females, are previously castrated, in order to render them indubitably chaste, and of consequence to secure the fair victims from pollution! . . . . . And the tyrants, or rather monsters, who reign over this multitude of slaves, ought, by all means, to enjoy the like very *sensible* happiness! . . . . For the honour of human nature, let us discredit these assertions, so opposite to justice and mercy!

How

How cruel, and disconsonant to joy,  
 To chain a simple heart, which dreads annoy;  
 Surrend'ring, two fine rolling eyes to see,  
 Surcharg'd with tears, imploring to be free:  
 While men, impell'd by crafty love, embrace  
 A trembling slave, with an abhorrent face\*:

If happiness be derived from love, it can only exist where constraint is banished from its dominions. .... The absolute governor, who can brook nothing but the most passive obedience, and whose slaves, filled with emotion and fear, receive the poisonous caresses of their masters, is a stranger to the soft and impassioned delights which result from the union of two faithful hearts. That man is yet more insensible, who, disesteeming, or despising, the pleasures of an advantageous and honourable union, seeks, from fantastical and not unfrequently ambitious motives, to *purchase* the gratification of his animal desires .... ‘Pshaw! what matters it?’ says he, ‘I taste all the enjoyments of love.’ .... Thou! .... ‘Those men who

\* See Voltaire's ‘Orphelin de la Chine,’ Act 3, Sc. 4.

would



‘ would purchase renown, can scarcely be half  
 ‘ entitled to it; nor can those women who  
 ‘ barter their charms for lucre, support any  
 ‘ greater claim to the substantial pleasures of  
 ‘ love\*.’

The great endowments which men of a bilious temperament possess, and which excite them to the softer delights, are not conferred in vain. They are, above all others, capable of increasing population, provided the union occurs with women of a plethoric habit †. These, more moderate in their transports, conform, with greater precision, to the desires of Nature. If, then, it has ever been understood, that natural similitudes and agreements are requisite in a state of wedlock, the necessity must be acknowledged, of pairing the bilious man with a woman of the like temperament; that is, with the most enamoured of all females. Is it not commonly, and truly, observed, that too great a share of vivacity acts in opposition to the procreative faculties? And, nevertheless, by the

\* The Friend of Humanity.’

† This rule sometimes admits of exceptions; which will be seen when we treat of Barrenness.

dealings of mankind, it should seem that they believe nothing which relates thereto. It has unfortunately been forgotten, that, from a properly adapted union, healthy and well-formed children are born. I will not assert, that a man and woman, when inappositely united, are wholly excluded from hymeneal delights: but is it alone for the purpose of enjoyment, that the senses are precipitated into the lap of Pleasure? In such an union, transports quickly succeed each other; a devouring flame incessantly kindles the fire of love; and the power of imagination, stimulated by a strong constitution, carries the happy pair beyond reasonable limits.... The happy pair?..... But their felicity will not always continue. I see premature old age impeding, and at length drying up, the sources of enjoyment.... I see these unfortunate consorts calling on their lost joys to return; and, as an increase of the consequent distractions, they are deprived of the supreme satisfaction of paying to Nature those endearments which Love has consumed. Miserable couple! fruitlessly do you stretch forth your arms; no tender offspring, the joy and consolation of declining age, can you press to your bosoms.

## THE MELANCHOLIC TEMPERAMENT.

IN general, we should seek for the Melancholic Temperament in vain among infants and old men: it manifests itself, in full force, about the twentieth or thirtieth year; and the melancholic seldom live beyond fifty. This may be considered as an acquired temperament, dependant on the changes which occur in man, removing his constitution from its original state. It is rarely observable in champaign countries; nor in small villages do we find many examples: but, unfortunately for the physical world, we meet with men of this temperament at every step, in great cities, where the inhabitants, closely packed together, seem contending for the air which they respire\*.

When,

\* I shall elsewhere have occasion to speak of the effect of air on animals; but shall here observe, that it has been proved, that of the 48,000 cubic inches of air which a man respire in an hour, he absorbs thereof 3692 inches; and that it is probably this air which passes into the blood, after having previously gone



When, in a metropolis, (but not in public walks or places of recreation, for the melancholic fly from society) I view attentively those men who meet my observation, many of this temperant appear. They are easily distinguished. Their stature is large, or middling; their hair brown or black; and their visage long: their eyes, great and languid in youth, become dark as they advance in years; and their lean and hollow cheeks are covered with a rough, scorched, blackish, and sometimes yellow skin. Their body is slender; their legs and thighs thin; and their arms and fingers lean and long. Men of this temperament are ill-favoured in their visage; although fair and pleasing, perhaps, in youth. Possibly, they appear thus to us, in riper years, alone from their leanness; in some sort, a fierce cast of the eyes; and colour of the skin.

through the chyle. From hence may be seen, how absolutely necessary it is to prevent mankind from disputing the privilege of air, which should be pure and fresh. See further on this subject, *Physique expérimentale de M. Desaguliers, tome II.* the excellent *Dissertation de M. de Sauvage, sur les effets de l'air sur le corps humain, II. partie, § I.* And *Le Mémoire sur le danger des inhumations dans les Eglises, par M. Haguenot, &c.*

Women



Women of a melancholic temperament, essentially differ from men of the like constitution: their skin, though dry, is much more beautiful; and their negligent gait is by some esteemed graceful and majestic. Balfac said, in describing a nation where the melancholic temperament predominated: ‘ We should be  
 ‘ apt to look on them as queens that had ef-  
 ‘ poused their slaves.’

The melancholic man is a dangerous seducer among females; for he possesses, in a supreme degree, the art of practising illusion, in strains of eloquence. His tone is persuasive; and he nearly always succeeds through a sublimity of imagination. His thoughts are not constantly directed to pleasurable pursuits; those being of too lively and exalted a nature to engross his attention uniformly: heroic actions, conquests, and enterprises surpassing human ability, are subjects to which he resorts; but, besides, by a singular contrast, the ambitious, and arch heretic, have all been of the melancholic temperament.

These men, then, direct not their ideas to love, except at intervals, while they abandon

B 2

those

those projects which appear to them of greater importance: but, when seriously engrossed by that passion, they abandon every idea that has no reference to it, alone to dally with the object that excites the flame. They become, more than ever, gloomy, difficult, thoughtful, restless, apprehensive, mistrustful, timid, jealous, and raging. We know, from horrible examples, how far the enamoured, and irritated, of this temperament, can extend their despair.

Why is it not possible to annihilate, by gradations, the impetuosity of this unfortunate constitution? It is not in Nature; being seldom discoverable in those places where mankind conform most narrowly to her dictates. This temperament, therefore, must rather be considered as an acquired malady, or hereditary vice, than as properly the constitution of the individual. In the course of this Work will be found the most approved remedies for abating, and, if possible, entirely subduing, this state of temperament, which, in many respects, deserves attention; and has alone been rendered hereditary\* through the abuse of pleasure, and ab-

\* In the chapter on Imbecillity, and also in that on Sterility, I have treated of the remedies to be employed

jection and weakness, the necessary attendants\*.

The fire of imagination is not sufficient, in those of a melancholic temperament, to render them capable of propagating the species. Besides which, the natural functions, and, above all, the secretions, should occur without too much irregularity; which is rarely observable in men of this temperament. Their whole animal economy seems in disorder. The movement of the heart and arteries is unequal: nearly always famished, they pay little regard to a necessary quantity of aliment; one day eating too much, and the next not enough, careless of any other regimen. Their discharges, likewise; the insensible perspiration, and the sweat; are irregular, and alternately suppressed and too abundant\*. The moral features correspond very exactly with the physical. The melan-

employed for abating the effects of the melancholic temperament; where will also be found the most eligible prescriptions for persons of bilious, plethoric, and phlegmatic constitutions.

\* Monsr. Clerc, whom I have already quoted, says, that the melancholic man has rather an *expressed* sweat, than actual perspiration.

cholic will and will not carry his suggestions into execution from one day to the other; but is opinionatively attached to his own mode of thinking, and highly unbearable in the sentiments which he professes. The same object appears to him in different points of view, according to his affections; and what, in him, produces changeableness, (for he frequently runs from one extreme to the other) is rather the effect of a derangement of the natural functions, than of reason and reflection.

From such alternately sudden, and continual variations, in the melancholic man, result, without doubt, those affections which are capable of influencing posterity.

Ought, then, the melancholic man to remain scrupulously in a state of celibacy? It were, perhaps, to be wished that this could happen; but experience demonstrates the contrary.

I have remarked, that the melancholic, by remaining single, were subjected to lasting and cruel maladies. In the Chapter on Puberty, the sad effects of this temperament will be seen. Such men, therefore, may be permitted to enter  
into



into the state of wedlock; but especial care must be taken, that two persons of a similar temperament do not come together. The children, that might be the fruit of such an union, would, sooner or later, be subjected to the physical and moral vices of the authors of their existence\*. Give to a melancholic man  
the

\* M. de la Barre, physician at Lille, speaks of a young woman, aged twenty years, in the possession of perfect health, who was married to a person about as old as herself; but who, according to every sign, was exceedingly melancholic: this bride, at the end of three weeks after the ceremony, was attacked by a tertian ague, and shortly afterwards she became pregnant. The ague continued during the whole period of her pregnancy; but when, at the accustomed time, her delivery approached, she grew better; and, in fine, was at once eased of her burden and her disorder: but the girl which she brought into the world, was afflicted with the mother's disorder till the period of its death, which occurred at the end of twenty-two months from the birth. M. de la Barre, who saw this infant in a very exhausted condition, with an extremely tight and indurated abdomen, anxious to discover the cause, after its death, found that the tumour, which became visible from the spleen to the groin on the same side, was alone that which occupied

the woman of a plethoric temperament; or to the plethoric man a melancholic woman, if they will absolutely marry. If the difference of characters do not gradual disappear, it will insensibly diminish. The consort, who has a plethoric temperament, and of consequence an agreeable humour, a captivating manner, and a lively imagination, will employ those endowments to diffuse gladness throughout his family. He will correct the gloominess of his melancholic partner; and the children will be indebted to him for happiness, and his country for useful members of society.

this space; and it weighed nine ounces. — See *la Republique des Lettres*. July 1687.

## THE PHLEGMATIC, OR PITUITOUS TEMPERAMENT\*.

IF I consider the phlegmatic man, all announces in him a weakness of Nature : some deceiving appearances will not mislead me with regard to his infirmity. His stature is advantageous, because the fibres, moistened by an abundant serosity, could by that means expand and lengthen. His flesh, for the same reason, is flabby, soft, and covered with fat : it is of a whitish colour, and provided with a small quantity of light-coloured, thin hairs. The hair of his head is of a light-brown or chestnut colour ; and his round and pale face is often bloated. His eyes, blue and large, ought

\* By a phlegmatic or pituitous man, we must not always understand the man who says with phlegm that which is termed, in society, *good things*. These are very different in a physical and moral point of view. We find similar phlegmatic characters in the other temperaments, as well as in this. I once saw a large, very strong, and particularly vivacious, plethoric man, who, in a dropical complaint, continually repeated to me that he was phlegmatic, that he had been told so a hundred times, and that he ought to be treated accordingly.

to animate his phyſionomy, and give it expreſſion; but they are dull, and have a humble and languishing caſt. He has pale and diſcoloured lips, and very thin veſſels, in which ſlowly circulates a fluid, whoſe elements appear to be diſunited; in ſhort, - his body is feeble, and incapable of ſupporting heavy labour. This is the portrait of the pituitous man.

We may alſo ſay that the man of this conſtitution is not in Nature, ſince it is ſo very rare in the country; at leaſt, if the atmosphere, the ſoil, and the regimen, by gradually influencing perſons who are nearly inactive, do not there cauſe this languishing conſtitution to prevail.

It muſt, the ſame as the melancholic conſtitution, become common in great cities, where the air renews itſelf with difficulty; and where this element, filled with vapours which are often pernicious, has not, in ſome fort, any vent by which it can operate on the fibre, and communicate with it.

Individuals of the pituitous temperament, incapable of executing the movements which  
announce



announce the force of the body, are also incapable of producing master-pieces which announce genius.

The moral qualities of the pituitous man correspond with his physical constitution; and it is certainly a happiness. Vivid sensations, and an ardent imagination, would convey disturbance into the machine, and annihilate the organs, which are too weak to offer it resistance. The pituitous man has little knowledge of those strong passions which move, excite, elevate, and inflame our spirits. He willingly receives the impression which they give him, but is rarely aroused by it. This defect of sensibility, and of activity, renders in him the imagination cold, the memory debile, &c. but his disposition, which is sweet, affable, peaceable, and, in a word, his indolence, prevent him from being burdensome to society — He is a charge, perhaps, to Nature; for she has not scattered men on the earth with the germ of melancholy, and of pitiuity — Depravation of morals! Luxury! Effeminacy! behold your work!

Too much nourishment, particularly vis-  
VOL. I. B 6 cous

cous aliments, &c. aliments such as those which our celebrated cooks know so well to turn against us; the immoderate use of wine, of liquors, too much repose, too great a portion of sleep, &c. are the ordinary causes of the abundance of pitiuity.

Can the pituitous man, who is too weak for extracting his subsistence from the bosom of the earth, too weak for daring attempt to serve his country with warlike weapons in his hands, who is a bad labourer and a bad foldier, can he be a good spouse!— The appetites of pituitous persons appear to be obtund,' says M. Clerc; 'the pleasures of love do not much affect them. Women of this temperament have little inclination for men; continence is not, in them, a difficult virtue; the most part even resign themselves with reluctance to that which forms the pleasure of the others: they are not born under the planet Venus\*.'

There is, nevertheless, a singular remark to make on the pituitous constitution. The women with whom it predominates, and who of

\* *Histoire Naturelle de l'Homme malade*, tom. I.

consequence have little aptitude to enjoyment, are uncommonly prolific, when united with a man of a different temperament. Pituitous men, on the contrary, are very often incapable of fecundity, in the union of the sexes, with whatever individuals they may unite, till their predominant constitution is corrected by the association of other temperaments; which, fortunately, is a circumstance by no means singular.

CHAP.

## CHAP. II.

REFLECTIONS ON THE TEMPERAMENT,  
WITH RELATION TO CELIBACY.

Et toi dans la Nature égaré, solitaire,  
 Ton être a l'univers ne tient par aucuns nœuds,  
 Dans ton ame glacée & tristement austère  
 Tu sens un vuide affreux.

M. THOMAS *les devoirs de la société*, Ode.

And thou, to silent wand'ring inclin'd,  
 Art, in the universe, to man disjoin'd:  
 In soul, thou'rt frigid, sorrowful, austere;  
 And dead, in fancy, from an empty fear.

A FRIEND of humanity has, at all times, something to regret; but he only with whom power resides, can realise his wishes. I would, if invested with authority, make a law, not against celibacy, but for fixing barriers to the indiscreet and destructive zeal that possesses parents, in the destiny of their children, without



out being previously assured, in any wife, of the strength or weakness of their constitutions.

I should be cautious in not consigning to the horrors of solitude, a plethoric man, formed, by his wit, to become an ornament to society, and, by his physical talents, to increase the social intercourse. By adopting a different line of conduct, I should expect, each moment, to be upbraided by Nature with the perpetration of a barbarous deed. However the bilious, as well as melancholic, may seem devoted to a life of seclusion, their dispositions, and often irresistible *penchant* for women, would render solitude grievous, and prove the source of various maladies. The passions, which have begun to take root, develope, grow strong, and violently expand in retirement: by steps, they gradually undermine the animal economy, and accelerate the infirmities of untimely age.

The learned commentator of Ocellus Lucanus\*, traces the plan of a tribunal, whose functions should extend to the examination of

\* *Ocellus Lucanus, en Grec & en Francois, &c. par M. le Marquis d'Argens. Berlin 1762.*

alliances

alliances that may be of utility or disadvantage to the public. Ocellus recommends the avoidance of all imperfect marriages; and he calls those contracts imperfect which take place between persons of a feeble temperament, or at an immature age. What might not be hoped, towards perfecting the human species, if, to the interesting objects of which this tribunal was to take cognizance, the right were added of knowing the veritable vocation of those persons destined to celibacy?

‘ A man, like him whose portrait we have depicted,’ says Venette\*, speaking of the bilious person, ‘ is of so hot and amorous a temperament, that, though he strove to imitate the virtue of the most sacred characters, his nature would, nevertheless, always incline to amours with the fair-sex. It would be much easier to quench wide-spreading flames with a drop of water, or turn back an impetuous torrent to its source, than to correct the inclinations of this man. Kings and wine are powerful; but, to say truth, female in-

\* *Tableau de l'Amour Conjugal*, 2<sup>e</sup> part. chap. 4. art. I.

‘fluence is greater: and God must perform a  
‘miracle, before such men can be expected to  
‘correct their amorous habits\*.

Venette, in describing a lascivious young woman, is infinitely more expressive: but I shall not attempt to quote the passage.

Cruel father! do you purpose, by perfidious caresses, or passionate menaces, to stifle inclination, temperament, and even nature? No! do not, in any wise, deceive yourself! In vain appeal you to the succours of medicine: thou art a feeble obstacle to the designs of Nature, that universally commands with the same force that thyself hast experienced. The barriers placed between your children and the world, are insufficient wholly to annihilate the germ of the passions, as transmitted to them by you at the moment of their formation. At least, if the frenzy for immolating victims must be satisfied, chuse such, then, whom society will have the smallest cause to regret. Perceive you, under the characteristic signs of a cold temperament, decided aversion to those soft and ge-

\* *Tableau de l'Amour Conjugal, 2e part. chap. 4.*



neral engagements that unite man and woman in the frigid north, and burning climates under the torrid zone; or if your son or your daughter, alone actuated by motives arising from their physical constitution, imbibe a repugnance to marriage; compel them not, by force, to alter their condition: secluded from the world, let them enjoy that sweet tranquillity, which persons unmoved by the passions may find in retirement.

How indispensable is it, then, to be assured of this inert situation, this absolute silence of the passions! The resources of Nature must be understood, before it can be determined how far an apparently inactive temperament is capable of developement. Parents, that decide and prejudge according to their own method; to which all must give way; see nothing, or pretend to see nothing, than what accords with their views.... Report is also made to a ghostly father! — Ah! is he always capable of penetrating into the motives alleged as necessary to a life of seclusion? Can, or ought, he enter into such an examination, without possessing the requisite points of knowledge; where, even, the experienced physician is frequently embarrassed?

I recol-



I recollect, with the utmost satisfaction, to have seen one of those virtuous women at the head of a cloister, who, so far from conceiving her burden eased by dividing it, consulted a physician with reference to the young ladies destined to a religious life. While she, on her part, studied the character of each new novice, the able man, who merited her confidence, and whose probity was as eminent as his skill, attached himself to the discovery of the predominating constitution. Never were the endeavours of these two persons fruitless, by either separating from the world those young persons who were presented to the convent, or again uniting them to society\*.

\* In most convents, greater attention is bestowed on the moral than the physical features; whereas the contrary mode of acting ought to be adopted. Deep meditation, long and tedious lectures, rigorous fasts, in short, every means employed to ensure the vocation, must necessarily, at least for a time, exhibit the effects intended: but if the severity of this regulation were altered, Nature would presently re-assume her rights; the spring of the enfeebled organs would again obtain their elasticity; and from thence is there scarcely a step to the turbulence of the passions.

Why is not the same line of conduct pursued in other religious edifices? No fatal maladies would then so often occasion disturbance and disorder. A thousand examples prove, beyond dispute, that the constrained temperament, though extinguished for a time, can never be destroyed: however, its too great vigour may be mitigated. ‘Why,’ exclaims a celebrated naturalist, ‘why are the passions, that derive their source from the temperament, so difficultly subdued? They are forcibly attached to the machine, and, by means of the machine, communicated to the soul. The passions, thus nourished then, become greater and stronger, as the fibres, which are their seat. Strive, therefore, to know your temperament: if vicious, endeavour to correct it; but in no wise enforce its ruin: for then you would even annihilate the machine\*.’

Is it not known, that the means which are employed to deaden those passions that form the subject of this Work, (I speak principally of physical efforts) occasion the most

\* *Contemplation de la Nature, par M. Bonnet, Part V. chap. 5.*

dreadful catastrophes, tending to disorganise Nature? Examples of this will be seen, when I treat on Puberty: and the hermit's situation, after depriving himself of those parts which obstructed his happiness, without producing the expected felicity, proves the force of temperament, notwithstanding the resources of art. Is there no cause for astonishment, on opening those books where the lives of men devoted to religion, are recorded?... See we no anchorets; situated far from each other, whose corporal faculties have been nearly annihilated by the rigours voluntarily imposed, and who might be considered as defunct; that, notwithstanding the severity of their regulations, have been tortured by voluptuous excitements?

With what eloquence has an Academician painted the combats which one of the most illustrious Fathers of the Church supported, in his retreat, against the world and its temptations! ..... ‘ This St. Jerome,’ says he, ‘ who was  
 ‘ born with an ardent soul, passed four and  
 ‘ twenty years in literary pursuits, to combat  
 ‘ and overcome himself: by which means, pro-  
 ‘ bably, the morals became more austere than

‘ the *penchants*;—who, in Rome had, for disci-  
 ‘ ples, a great number of illustrious females;  
 ‘ who, surrounded with beauty, escaped its snares,  
 ‘ but not the shafts of calumny; and who,  
 ‘ at length, flew from the world, the fair-sex,  
 ‘ and himself, retiring into Palestine, where all  
 ‘ those objects pursued him—which he had left  
 ‘ behind: tormented under the penitential ha-  
 ‘ bit, the tumults of Rome resounded in his  
 ‘ ears amidst the calmness of the desarts. Such,  
 ‘ in the fourth century, was the eloquent pa-  
 ‘ negyrist of Christian females. This ardent  
 ‘ and sacred writer, of an impetuous and gloomy  
 ‘ disposition, sweetens, by a thousand circui-  
 ‘ tous ways in his stile, the praise which he be-  
 ‘ stows on the Marcella’s, the Paulina’s, and the  
 ‘ Eustachium’s....’ \* &c.

Believe we, that men of the present age,  
 possess more robustness than those holy persons?  
 Let us discard so ridiculous a notion. Here  
 may it be said, without hesitation:

Man is too weak, alas! to smother Nature †.

\* *Essai sur le caractère, les mœurs & l’esprit  
 des Femmes dans les différens siècles, par M. Thomas,  
 de l’Académie Française. 1772.*

† The following occurrence will serve as a proof  
 of



Let physicians speak candidly, and we shall learn from thence the influence of art on a robust temperament. Ah! of what exponents have not medical professors been compelled to avail themselves, for the purpose of alleviating the miseries of victims to an ardent passion! M. Tiffot relates, that he saw at Montpellier, a robust widow, about forty years of age, who, having long enjoyed the hymeneal

of this position. A soldier, who was executed about forty or fifty years since, at Montpellier, had the misfortune, one day, of being unable to restrain his imagination from the sensual desires by which he was precipitated. Walking through that city, he met, among others, a young woman, who was peaceably carrying a pitcher of water on her head. This sight produced on the unhappy man, singularly sudden and violent effects, momentarily kindling in him the most furious passion. He was inflamed by sensual madness, to which he could not apply the smallest opposition. He threw the girl down, embraced, pressed her in his arms, and, regardless of time and situation, proceeded to satisfy the animal desires. The spectators, astonished at his impudence, collected together, fell on and chastised him: but nothing diverted his purpose, even in the midst of a shower of blows with which he was assailed. *Anecdotes de Medecine, sec. edit. Anecdote 191.*

pleasures, and which were withheld a considerable time, by the death of her husband, was in consequence attacked with severe hysterics, which reduced her to a state of horror surpassing description. She lost the use of her senses; and no medicine could either diminish or alleviate the numerous fits that occurred. They were no otherwise to be prevented, than by strong frictions on the genital parts; and this expedient was followed by a convulsive trembling: nature directed itself towards the irritated parts; and the patient again recovered the use of her senses, as soon as a salutary crisis — if I may so express myself — had calmed the impetuous passions.

This observation clearly proves what St. Augustine has advanced: That when we too effeminately abandon ourselves to pleasure, it becomes a custom; and, from custom, necessity follows. Sometimes, however, these accidents also occur to young persons, untainted by pleasurable indulgences, and whose imaginations have not been inflamed by the morality of love. An example of this will be found, when I treat on Puberty. Zacutus Lusitanus speaks of a young woman, who fell into a most dreadful state, and  
in

in whose case every remedy proved ineffectual. But that skilful practitioner administered relief by means of a pessary, which produced the same effect as friction on the woman mentioned by M. Tissot: the patient was instantly cured. Hoffman (and his observation is forcibly apropos) relates the history of a *Religieuse* who could no otherwise be relieved from these hysterical paroxysms, than through the application of a medium, which I must superficially pass over.... It is to be lamented, that we must enter into a certain detail of the succours adapted to alleviate an irritable temperament, when these succours are an outrage on Nature.

While some men inconsiderately attack monastic celibacy, and even stigmatise the sacred dogmas of religion; physicians, respecting all the good that can arise from such institutions, alone endeavour to reform the abuses which meet their notice. They know, as I have already observed, that there are ungovernable temperaments; and it is with reference to persons of such a constitution, that they view the maladies arising from celibacy. This point they have not considered with reference to population, but  
merely



merely to exhibit the physical disadvantages that result to every individual.

The Father of Medicine; Hippocrates, enumerates, in his Book on the *Diseases of Virgins*, the accidents occasioned by a retention of the feminal fluid. It is in this Work where he, as the only eligible remedy, recommends marriage to those damsels and widows who are tormented with too great a share of enamoured melancholy\*.

Galen likewise enumerates a number of maladies arising from this retention, which he imparts in the most striking observations, as the fatal attendants of a too energetic temperament†.

Doctor Jacques has published a thesis, wherein he cites an abundance of maladies produced by the deprivation of venereal plea-

\* *Lib. de Virg. morb.*

† *Des Part. Malad. Livre VI.* In proper order will be seen the observations which are more immediately connected with this subject. Here it is no question, otherwise than in a general manner,



tures \*. Doctor Reneaume has treated on the same subject, in a thesis on Monastic Virginit<sup>y</sup> †. M. Zindel gave the Public a Dissertation, in which he collected several remarkable observations, respecting the maladies arising from a too severe chastity. M. de Sauvages has treated of the dangers which result to women, from a privation of the delights of love, whose temperament is incompatible with continence. They are, according to this skilful physician, greater sacrifices to the fire of passion, in proportion as they exert their efforts to subdue it; becoming subject to lowness of spirits, restlessness, surfeits, leanness, &c. Hereto he adds an observation, that perhaps, says M. Tissot, exhibits the severest trial to which a contending temperament was ever exposed. It relates to a young lady, devoured by innate fire, whose soul, with an astonishing force, continued pure, that was subjected to self-pollution, while, at the

\* *An ex negato veneris usa morbi?* 1722.

This hypothesis, copied by M. de la Mettrie, will be found in the works of that physician.

† The like doctrine is also demonstrated by M. de la Mettrie.

feet

fect of a decrepit and austere confessor, she lamented her misfortunes.

In a treatise on the Nymphomanie\*, the accidents are particularly and forcibly exposed, which arise from an ardent temperament and a debauched imagination. The author of these observations therein demonstrates how difficult it is to overcome the obstacles which oppose the cure of the *furor uterinus*.

We see, in that tract, the case of a damsel, sixteen years of age, who, after receiving the most liberal education, became enamoured of a rustic; and afterwards so far forgot herself, as to transfer her affections, and make the most indecent overtures, to another youth, whose reservedness irritated her desires. This unfortunate girl was precipitated to the brink of the grave; and, after the cause of her disorder had been doubted, at a consultation of physicians held in a large city, she was at length cured, less through the succours of art, than a marriage, which terminated her misfortunes †.

\* *Traité de la Nymphomanie, chap. 3, 4.*

† *Idem, chap. 5.*

In this treatise will also be found, the horrid spectacle of a patient, reduced to the last extremity of disease; and who, after long continuing an object of terror in a mad-house, where coercion was employed, again recovered the use of her faculties and health, through no other means than the courage with which M. de Bienville armed himself, against a malady produced by complicated causes, and arrived at an extraordinary height; which he surmounted through perseverance in the administration of remedies\*.

A young person, aged twelve years, indulging in all the excesses of private debauchery, to which she had been prompted by the perusal of dangerous compositions, dictated by an impure mind; and aided, also, in the destruction of her existence by the horrible succours of an abandoned woman; furnishes a striking picture in the Nymphomanie, at which nature shudders. This unfortunate victim to a depravation of morals, was confined three years in a hospital for the reception of lunatics; and, through the assistance of a skilful physician, who attended her the whole time, was restored to her

\* *Idem*, chap. 6.

family,



family, and to the exercise of reason.... But this unfortunate female, viewing the felicity which her sister enjoyed, who had been married during the period of her absence, fell again into the same situation: she was once more conveyed to the frightful receptacle that had been her former abode, but with less hope of curing the excessive fury that agitated this miserable sacrifice: for a state of imbecillity succeeding, her disorder was, perhaps, still more unsusceptible of the succours of art\*.

The last observation that I shall from hence quote, relates to a *metromaniaque* damsel, for whom every remedy was employed, that seemed adapted to effect a cure. A sensible physician, seeing the insufficiency of the mode of treatment that had been adopted, abandoned physical and resorted to moral aid: he attacked, with sweetness, the imagination; and thus completing the cure, accepted joyfully of the young lady's hand, which her parents presented to him as a mark of their acknowledgment†.

After these striking examples of the influ-

\* *Idem, ibidem.*

† *Idem, ibidem.*



ence of the passions on the animal economy, shall we believe that Medicine can furnish the means of subduing them? Shall we believe that, if Nature has not given to men efficacious succours against the fury of an amorous passion, these succours will issue from the laboratories of our Chymists, and coming to the voice which calls them, scatter torpidity, frigidity, and insensibility on beings destined, by the Creator, to multiply the master-piece of his magnificence? Shall we believe that those *Electuaries of virginity*, those *Opiates of wisdom*, the compositions of which we find in several Pharmacopeias, have the virtue of destroying, as by enchantment, the attraction which has conducted one sex towards the other, ever since the origin of the world? the band of it which unites individuals, forming their happiness? I am not afraid to say, that, if there existed a book in which the terrific means were deposited of robbing men, in some sort, of the sentiment of their existence, the laws against it ought to be severe; such a book would annihilate society: the greater the desires, the more alliances — How do I know! at the period to which one part of men are now arrived; to this degree of egotism, produced

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duced by an exclusive, dry philosophy, which insulates every individual — How do I know, if many men would not receive with joy the means of solely existing for themselves! — Let us discard the wanderings of human wisdom, in calling to our minds the strange error of some men, who willingly deprived themselves of the organs by which they were to exist for society! Let us not forget that these men have had disciples, who shared their fate, in laying equally on themselves a sacrilegious hand!

In speaking of Puberty, we shall view men who have coolly sacrificed to a pretended tranquillity the organs which gave them disturbance. The Christian religion, in spite of itself, has had some sects entirely composed of these melancholic and cruel men. A certain Vallesius formed one of these sects, which maintained, that mutilation was so far from being an obstacle to the sacerdotal functions, as the Council of Nice had declared, that it was absolutely necessary to be an Eunuch in order to exercise those functions. These fanatics not only practised upon themselves the cruel example of Origin, but they also reduced to the same wretched condition all those  
who

who, unfortunately, fell into their merciless hands\*.

Fanatics, who nearly adopted the same errors, again introduced them in different centuries, throwing society into confusion. The *Agyniens* refused to pray for women, asserting, that God was not the author of marriage. The *Abstiniens*, that we see, at the end of the third century, in Gaul and Spain, likewise condemned the conjugal union†: and in the first age of the Church, several heretics supported the like monstrous errors§. Nothing, perhaps, approaches the inconsequence of the Abelonians, a sort of heretics who resided in the environs of Hippo-nus in Africa: the opinions and distinctive

\* See the instructive *Traité des Eunukes*, attributed to M. Charles Ancillon, Part I. chap. V.  
 ‘ The Valesians forced all who fell into their hands  
 ‘ to become eunuchs; and when they refused thus to  
 ‘ qualify themselves, they were fastened on a form,  
 ‘ and deprived of their virile organs.’ *Idem.* c. VI.

† See the *Dictionnaire Encyclopédique*, at the word  
 ABSTINENS.

§ St. Paul blames this sect in some of his Epistles to Timothy.



customs of these madmen, was, To marry, and nevertheless affectedly profess that they abstained from their wives, with whom they were supposed to have no kind of carnal intercourse\*. We may suppose that this sect, in the course of time, was naturally annihilated by such-like regulations. The motives are known, that determined Combabus to deprive himself of the parts of virility; and the event proved that his precaution was wisely devised: but the summit of extravagance was attained by the friends of this unfortunate young man, who, according to Lucian, became voluntary eunuchs, in order to console him and partake of his situation†. In fine, we have observed men, sacrifices to esteemed and long-established prejudices, who have mutilated themselves, in a firm belief, that they

\* St. Augustin, *De heres.* See also *Dict. Encyclop.* at the word ABELIENS.

† When human wisdom produces an extravagance, it is not voluntarily limited: the conduct of the friends of Combabus served as the foundation of a custom, which was annually observed, to mutilate several persons in the temple built by Stratonica and Combabus. See Bayle's Dictionary, under the word COMBABUS; the *Traité des Eunuques*, Part I. chap. VI.; and M. Dablancourt's translation of Lucian.

should



should, in consequence, shield themselves against the leprosy and the gout; diseases which they supposed did not attack those who were deprived of their virile parts\*.

I shall add no more than one reflection to these facts. Fanaticism, the love of tranquillity, and the dread of disease, having sufficed for exciting men to lay hardy hands on the organs of their virility, and to destroy these same organs by a cruel and painful operation, which even threatens death; what might we not have expected, if they had possessed the power of annihilating their generative puissance by an easy means, which had accomplished their views without the fear of those dolours which accompany an operation so cruel?

\* See *Mezeray's Vie de Philippe Auguste*; *Questions notables de Droit*, by M. le Prêtre; *Traité des Eunuques*, Part I. chap. vi.

## CHAP. III.

## ON THE MEANS

WHICH ARE SUPPOSED CAPABLE OF SUBDUING  
THE DESIRES.

‘ IN whatsoever place a lascivious man lives,’ says Venette, ‘ he is continually embarrassed by his amorous temperament. Virtue can effect nothing where love operates naturally; and Religion, even, has not sufficient influence on his soul for restraining his first movements, and for vanquishing his complexion, which, every hour, furnishes him objects that tend to inflame his imagination \*.’

Is

\* *La Génération de l’Homme*, &c. Part. II.  
chap. v. art. 4.

In

Is it, then, after similar language, a matter of surprise, that this physician seems to place but trifling reliance on the remedies employed for subduing the temperament? Nevertheless, he ascribes too great qualities to some of these, while speaking in conformity to the sentiments of the ancients, who frequently judged of a remedy, rather according to superstitious notions, than analysis, and actual properties.

When I ask if there are any powerful remedies for restraining the desires, I am answered with the recital of numerous prescriptions; among which the wonderful virtues of the *agnus castus* are principally celebrated, when diffused in the places consecrated to continence. We shall see, if the efficacy of this shrub be so

In support of this quotation from Venette, we refer the reader to the thirtieth Chapter, Book X, of Father Augustine's Confessions. It will there be seen, that fastings, chastisings, &c. could not prevent those essential matters, which struck the observation of this pious teacher, from making a lively impression on him in sleep: 'So much influence,' says he, 'has the illusions of these idle fantasies of the brain, on my body and my spirits, while sleeping.'

great as many pretend: but, though it actually were so, must it then, without consideration, be employed to subdue a constitution, that cannot suddenly be changed, without the introduction of serious maladies?

The temperature may sometimes vary through causes that depend on climate, regimen, occupations, &c.: but time is necessary for carrying this into effect. The temperament of the Grecians, has passed into France: it is again found in Sweden, where, for this reason, they say that the French have to date their origin from the north: and, before the expiration of fifty years, according to Monsr. Clerc, the same temperament will prevail in Russia. Formerly, the Parisians were solemn, if not melancholic. ‘I love the Parisian,’ said the Emperor Julian, ‘because he, like myself, is serious and grave.’ See what an entire change the national temperaments have undergone! I dare not decide, that this total change has operated to their advantage, in all respects; but must insist, that such metamorphoses can operate only by slow degrees. It is the work of whole ages, and by no means to be effected by cooling or appeasing measures! When I reflect on the  
the



the endeavours which preceptors exert, to restrain instantaneously the temperatures of those pupils who are destined to a life of celibacy, I picture to myself, children throwing grains of sand into an impetuous current, in the hope of stopping its course: I imagine the same little ones summoning all their strength, to lift out of the earth, with weak hands, a venerable oak, that had being before the birth of their fathers! They can neither disturb the water, nor make any impression on that sturdy tree, which is the object of their attacks.

Not exactly so is it with the remedies that are applied to subdue the human constitution: they will not destroy it; but commit terrific ravages. Let us not alter with too much precipitation, said the Father of Medicine; or dangerous maladies will follow, that may obstinately set the utmost skill at defiance.

Why? Because man is born with a primitive constitution, which must be softened, if it acts in opposition to his felicity: but this must occur by steps, without irritating any thing; without the employment of means, that, so far from furthering the intended purpose,

pose, disturb the animal economy, by occasioning languor, and weakness in the natural functions; thickness and stagnation of the humours; obstructions in the viscera; and imbecillity in the functions of the soul.

The means ordinarily employed for diminishing the ardour that excites to amorous pleasure, are narcotics; remedies which produce a torpor, and render the patient to whom they are administered stupid and dull. By communicating a lethargy to the organs, which filtrate and prepare the prolific liquor, their faculties are taken away. For this reason, likewise, it should be recollected, that somnifics also exercise a like influence on all the animal functions, not even excepting those of the spirit. The Greeks named these remedies *hypnotiques*; regarding them, with the narcotics, as remedies whose subtle and pernicious vapour—the ENEMY of NATURE — diminishes, or entirely obstructs, the movement and sensation of the solids. They viewed those substances as poisonous, which lessen the circulation, suppress the secretions, take away the appetite, impair the memory, and while procuring the verity of sleep, occasion, at the same time, sorrowful dreams and frightful visions.

visions. According to Frederic Hoffman, there is nothing in nature more calculated to render a man of sense and spirit quickly sottish and stupid, than the use of narcotic medicines. It is a certain and incontrovertible truth, says the same Hoffman, further, that anodynes, when administered to children in large quantities, occasion a stupor of spirit and memory, which remains a considerable time\*.

We do not always resort to such narcotic and somnific means as meet our notice in the mandrake, *belladonna*, *stramonium*, nightshade, henbane, and several others, which the daring and unskilful administer without understanding or judgment. Other compositions are frequently substituted, in which opium is introduced, and which, thereby, can alone become pernicious. Opium is a dreadful medium for affording repose to an agitated body; a medicine which physicians cannot too cautiously employ, and of which Galen never availed himself without trembling†.

\* See the '*Dictionnaire universel de Médecine*,' under the article *Narcotica*.

† Opium, if we may believe a multiplicity of authors,



If other ancient suffrages were necessary, Scribonius Largus, Celsus, Aetius, Dioscorides, Plutarch, and others, would furnish me with arms to combat these destructive compositions, that have so great an influx on the body and the spirit, when untimely administered.

The *vitex*, or *agnus castus*, is indebted for its reputation to the use which the ancients made of it. Dioscorides informs us, that the Athe-

thors, acts variously on all men. The immoderate use made of it by the Egyptians and Turks, is generally known; and it is said, that opium serves them as a lustful provocative; and augments their joy and courage, by occasioning a particular sort of drunkenness. We shall elsewhere see, that these people, and principally the Chinese, employ it as excitements to love. Wedelius asserts, in his Treatise de Opio, that opium causes, in persons of a hot temperament, nocturnal pollutions, and continual priapism. — He, then, proceeds inconsistently, for the attainment of his object, who makes use of this medicine, to appease the furious venereal desires. For the remainder, I shall, when speaking of the remedies that are esteemed best adapted to awaken the dormant desires, investigate what has been reported of the astonishing effects produced by opium, and what degree of credit those assertions deserve.

nian



nian dames had recourse to it, at those ceremonies which were observed in honour of Ceres\*. They made beds of the branches and leaves of that shrub, to which they confided their chastity; while, among them, an opinion prevailed, that the odorous scent of the *agnus castus* combated amorous suggestions, and chased away lascivious visions.

Arnauld de Villeneuve goes much further: he insists, with singular confidence for a well-informed man, that an infallible remedy for the conservation of chastity, is, habitually to carry a knife, the handle of which should be made with wood from the *agnus castus*.

The prepossession which the ancients imbibed for this vegetable, is passed over to us; and, in monasteries, the seed and leaves of this wonderful simple, are both internally and externally used. In what relate to the application of the branches, in shape of a girdle or fash, I cannot perceive the smallest injurious consequence; and it might even accelerate the

\* *Commentaire de Matthiolo sur le 1. liv. de Dioscoride, cap. cxvi.*

design proposed, if the proverb, that *imagination does all*, was founded on truth. The use internally made of the seed, is, perhaps, a less indifferent object.

This seed has, if we implicitly give credit to those who trumpet forth its wonders, the property of annihilating the desires, by deadening, if I may so express myself, the body and the spirit. Fortunately, for the welfare of society, the extraordinary virtue ascribed to this seed, bears no greater affinity to truth, than that which is imputed to the branches. M. Chomel, physician to the late unhappy King, and Member of the Academy of Sciences, acknowledges, that the seed of the *agnus castus*, made into an emulsion with the water-lily, is of utility in calming hysteric fits: but he is far from believing it a remedy capable of extinguishing the impetuous movements of corporeity. ‘A pastor of consummate piety, and apostolical zeal,’ says he, speaking of M. Chomel, rector of St. Vincent de Lion, ‘extols highly, in his “Letters,” and “Economical Dictionary,” a remedy composed by himself, and which he regarded as an infallible secret for the conservation of chastity. I rely much on his attestation;

‘testation; but, as yet, have not, by experience, obtained such certain proofs, to consider it as a specific capable of establishing that virtue, which it is so difficult to practise without the succour of supernatural grace\*.’

Ah! what are we to think of the existence of a plant, possessing qualities not alone to impede the desires, but also to oppose the creation, and the filtration of that rich fluid, which indicates vigour and health, and to which probably we owe it! No! Nature nourishes no plant in the earth, capable of degrading mankind far below the irrational brute. Nature did not dictate those laws appendant to the mysteries of CERES: she armed not the hands of a tyrant with the cruel sword, calculated to rob man of half his existence: nor has she communicated to the *agnus castus* any virtues that would prove so destructive to humanity!

The water-lily † is placed in the next rank

\* *Abregé de l'Histoire des Plantes usuelle.*

† There are two sorts of *nepuphar*, or water-lily: that here mentioned, is the white lily—*nymphæa alba*. It is used as humectant and cooling; and is likewise narcotic; by consequence adapted to calm too great movements of the humours.

of



of efficacious remedies, for stilling the amorous propensities. Pliny says \*, that those who take it twelve days inwardly, will find themselves incapable of any thing that contributes to the propagation of the species; and that, by using it forty days successively, the incitements to desire will no longer be felt. It is unnecessary to add the reasons given by the ancients, as a proof of the sovereign power of this simple; and to exhibit how the cold, associated with the dry, preys on the generative sources. Several physicians, who, in the administration of anti-venereals, employ also the *nemuphar*, avail themselves of it no otherwise than as a means to draw from the bladder a mucilaginous liquor, for the purpose of rendering the urine less poignant, and to diminish the dolorous sensation which, otherwise, would excite the urethral passage. ‘It is only with this view†,’ says M. Gardane, ‘that I have recommended the viscous and mucilaginous root *nemuphar*. It would now be ridiculous to reckon on the

\* History of the World. Book XXV. c. 7.

† *Recherques Pratiques sur les différentes manières de traiter les maladies Vénériennes*, 1770, chap. XIII. § 4.



‘ *anti-aphrodisiague* virtue of this plant; and  
‘ still less on the gross and nauseous syrup pre-  
‘ pared therefrom.’ It is according to this  
judgment, formed by experience, that M. Gar-  
dane appreciates the virtues of the *nemuphar*:  
in this respect, we may credit a physician distin-  
guished by his talents, to whom humanity is in-  
debted for this work, wherein we discover the  
estimable aim, that an honourable man always  
proposes; that of being useful.

Several authors, describing the imaginary  
virtues of the plant in question, have unadroitly  
asserted, that the Turks macerate the flowers  
of the lily in water, rub their nostrils with it,  
and drink plentifully of the infusion. These  
lusty beings, who rest their present and future  
happiness on the pleasures of love, would not  
have recourse to this plant, if they had ever  
perceived that it was capable of materially cramp-  
ing or diminishing their pleasures.

The following observation will serve, less  
as a proof of the water-lily’s power, than of  
the influence of imagination on a simple and  
credulous man.

A journey.

A journeyman, tormented with a whitlow, repaired to one of those hospitals where poverty is succoured, and begged some plaisters which were held in high estimation for the cure of that troublesome swelling. The sister, who super-intended the medicinal department, and to whom he addressed himself, was, in the mean time, constrained to hear some very free discourse of a young man who accompanied this suppliant; insomuch, that a complaint was exhibited against him to the surgeon of the house, who happened to be then in the hall. That gentleman dissembled on the occasion; conversed with them a long time; and, under a charitable pretence, invited them to eat; of which they gladly accepted. When the repast was ended, he gravely said, turning to the gallant: ‘ My friend! you can, now, have unlimited access to this house; there being less cause to apprehend that your discourse will be of an offensive tendency. I have given you something that will take away your desires.’ The young man appeared, however, regardless of this threat: but informing his companion of the circumstance, he set his imagination afloat, by declaring that the surgeon had given him a preparation of the water-lily. The unfortunate

nate youth gave credit to his friend's suggestion, and begun to think himself unequal to the fulfilment of an hymeneal contract which he was shortly to perform with a tolerably fair damsel. He became actually incompetent; and it was only by slow gradations, with the help of a private artist\*, that confidence in his own powers expelled the visions of insufficiency.

The lettuce enjoyed a reputation among the ancients, which it has not even lost at the present day. All, with the Grecians, being emblematical, their poets feigned, that Venus, wishing to forget her illicit amours, interred her favourite Adonis under a lettuce. From hence afterwards, this plant was employed as a guardian of chastity, and on which mankind placed the greatest confidence; and this confidence has passed over to us. But the effects of the lettuce are different on men, according to their constitution, (increasing the frigidity of the

\* This man was a smith by profession, and supposed to be a forcerer. In the beginning, he gave his patient some physical draughts, of a hot quality; which, however, produced not the smallest effect, till he persuaded him that the Devil had taken a great share in the direction of his case.



pituitous, while it disposes to generation the bilious and frequently the plethoric temperaments.

If I neglected to speak of the camphor \*, some persons might suppose, that I dared not attack those wonderful powers which this substance opposes to the amorous inclinations. Indeed, the ancients, under these circumstances, entertained no doubt of its sovereign influence; and, among the moderns, there are some who place a perfect reliance on its virtue. According to Scaliger, camphor was viewed, in the preceding age, as a refrigerant, which the monks were permitted to smell and chew, with a design of suppressing the concupiscent emotions †.

*Camphora per nares castrat odore mares.*

This

\* Camphor is a resinous substance, or gum, flowing from the stems and great branches of a sort of laurel tree, that is very common in Japan. The Dutch import it in its rough state, refine and form it into lumps; which they afterwards export to France, and other countries.

† They must be exceedingly credulous, who imagine that camphor can produce such remarkable effects. Camphor, nevertheless, is not to be indifferently approached. Bartholin speaks, in his Observations,



This remedy might be employed with facility; but, apparently, it does not often answer the intention of those who prescribe it. Penot l'Agenois spoke confidently, in the preceding age, of its virtue to still corporeal excitements: but premised, that the desired effect would not take place till it had undergone twelve distilled preparations.

I have yet the same remarks to make, as those respecting the water-lily. The Indians mix camphor with acrid and aromatic substances, which they form into medicinal cakes, and chew several times in the day. But the diurnal use made of camphor by these voluptuous men, will not lead us to consider it as capable of appeasing the violence of amorous desires. To this I have still to add, an observation made by Venette, that those men who are employed

tions, of an apothecary, who lost the faculty of smelling, by too frequently handling this drug. In several circumstances, it is used by physicians with advantage. The Arabians have introduced it into their *Materia Medica*; and Rases, Avicenna, Seba, Mesue, Boerhave, Hoffman, Lemery, Sydenham, &c. have used it in many diseases, that required a composing, alleviating, anti-putrefactive, and resolvent mode of treatment.

in refining camphor at Venice and Amsterdam, are uncommonly amorous and fruitful. Unjustly, therefore, have some writers named it *ligatura et vinculum veneris*; while Wedelius, and other physicians, have remarked, that this substance is singularly efficacious for augmenting the motion of the blood; and that, being administered when the fluids are in an uncommon state of fermentation, it merely adds to the sleeplessness, the heat, and the thirst.

It must not be understood, that camphor is a medicine which may be indifferently administered to every-one. It renders lean and consumptive those persons who are fat, and of an abundant serosity. According to Stenzelius, it is capable of rendering impotent persons of impoverished juices, and those who are deprived of the necessary vehicles for the secretion of the seed; that is, those who are temporarily incapable of procreation, may, by this means, always remain so: but it possesses not the power of obstructing the secretion of the animal fluids, or the erection of the penis, on which procreation is dependant. Lastly, whatever power the camphor possesses, when prescribed

scribed by physicians \*, it may, nevertheless, prove destructive in the hands of unskilful and fanatic practitioners. It is injurious for those of an enervated brain or stomach; but, above all, literary men, who lead sedentary lives, and women of delicate constitutions. It is salutary for hysteric vapours in persons of a strong temperament; but occasions similar complaints in those of a debilitated nervous system, and sometimes even through medium of the smell alone.

Mint possesses likewise the privilege of acting refrigeratively on those persons who employ it. Aristotle, Pliny, and Arnaud de Villeneuve, entertained no greater doubts in this respect, than the Poet Oppian, who named that plant

\* A physician of Neurenburg had so much confidence in the oil of camphor, that he boasted of being able to cure, with a few drops only, any one, be it who it might, afflicted with the plague. Henisius, a physician of Verona, discovered an oily specific for the same distemper, extracted from camphor, that, during the whole period of its ravages in that city, produced such uncommon effects, that a pillar was erected to his honour, and to perpetuate the services which he had rendered the state.



the *curfed herb*. The mint, moreover, obtained its reputation, among the poets, thus. *Mentha* was a fair goddess, who so far excited the indignation of *Ceres*, that the latter prevailed on *Jupiter* to metamorphose her into an herb, that should bear the same name, and to which this malediction was added — Never more to be of utility in the mysteries of Love..... Arguments, after these authorities, to bring the virtues of mint in question! Arguments for believing *Avicenna*, *Dioscorides*, and *Aetius*, who pretended that this plant, on the contrary, is adapted to reanimate the fire of pleasure!

The reader will voluntarily dispense with the task of investigating all the remedies in vogue among the ancients, for restraining the desires. We must consider as so many fables, the wonderful cures performed by their *anti-aphrodisiaques*; especially when, in conformity to some writers, we acknowledge ourselves no longer in possession of the *agnus castus* of the ancients, the highly celebrated camphor of the island *Borneo*, the actual *orchis*, &c. We must, therefore, not literally give credit to all that *Dioscorides* and his commentator have advanced; or otherwise view the lettuce-seed, purslain, rue, hempseed,



hempsfeed, sweet-cane-root, hemlock, mint, flowers of the rose-bush and pomegranate tree, as capable of working prodigies.

There is, however, much more required, to fix belief in these particulars. What confidence can be placed in Matthiöle, when he says, that, being at Venice, he saw a man condemned to the gallows, for whom all the prison doors sprung open, and the locks broke, being touched by a plant, with certain *signacles*? When he adds, too, that a sort of wolfs bane will occasion the death of women, if applied to a certain part, which I must be excused from naming? And when, also, he speaks of the so-called herb *scythica*, *that is greatly esteemed for preventing hunger and thirst, by keeping it in the mouth*? What credit can be given to a man who asserts, that a plant possesses the power of re-animating the dead? ‘Through this ‘herb,’ says he, ‘*THILO*, who had been killed ‘by a dragon, was again restored to life\*!’ After the perusal of these absurdities, I can-

\* See the Dedication of the Works of Dioscorides to the Emperor Maximilian II. and to the Electors and other Princes of Germany, by P. A. Matthiöle.

not believe, that a man, on finding the *orchis*, (*cynosorchis* of the Greeks) and eating the greatest of the two bulbs, forming the root of that plant, will thereby be enabled to engender males; or that a woman, on using the smallest bulb, will in consequence obtain female children! Nor shall I admit, that the first of these bulbs possesses sufficient influence to confer the extasies of enjoyment seventy times in succession, on a robust Indian; while the smallest, according to the same author, is capable of quickly extinguishing the venerous desires\*.

Notwithstanding what the ancients have written, we may justly doubt, whether, even in their own times, the greatest reliance was placed on the remedies mentioned. I draw this induction from the superstitious and bigoted notions at that time prevalent. It may be

\* *Commentaire de MATTHIOLE sur le IIIe. liv. de DIOSCORIDE.*

I shall have occasion to speak of the *orchis*, or satyrion, when I treat of the medicines which are administered to stimulate the tender passion: and we shall then see what degree of credit may be given to those alledged virtues, which have been so highly extolled.

added,

added, that the world has, at all periods, been addicted to the wonderful: and these people never resorted to supposed magicians, for cure of the fever, till that malady had resisted the centaury, or the quinquina. Thus are amulets, bracelets, enchanted rings, talismans, and the sacred plants of Hermes — the offspring of ignorance and superstition — indebted for their origin to the trifling efficacy of natural remedies, adapted to the preservation of health, or the recovery of it when lost. All nations have exerted their endeavours to discover specifics, for preserving the chastity of those who take the vows; and perceiving, that neither the medicines, on which they had hitherto relied, nor the dreadful punishments inflicted by the law, were always competent to overpower nature, they resorted to expedients, which were esteemed supernatural. Some nations imagined six and thirty gods; others, the like number of demons; inhabitants of the air, to whom the government of the human body, divided into several distinct parts, was entrusted; while each part had a protecting godhead, distinguished by the same name, and which was invoked on behalf of the suffering part within its jurisdiction. It must not be doubted, but those  
organs,



organs, that bore reference to chastity, were likewise entrusted to the care of a supernatural intelligence.

Such have always been the irregular flights of human understanding, while clouds of ignorance obscured the reason. When the inefficacy of medical skill was, under some circumstances, clearly perceivable, mankind resorted to magical incantations. Those natural remedies, which had been esteemed efficacious to extinguish or arouse the passion of love, being found powerless, assistance was sought from supposed charms fastened on the privities, or philters, of which the ancients, and particularly the poets, have spoken so much.

It is easy to be convinced of what I here advance, by casting an eye on some of the means employed, at different periods, for accomplishing the same design, which smother those sentiments implanted by Nature in all animated beings. What a multiplicity of expedients meet our notice! What a contrariety in the greatest part! And what absurdity in nearly the whole of them!

Mercury



Mercurial recommended a cold and humid air to persons of an amorous complexion\*. Moschion preferred a warm and clear apartment. Avicenna prescribed to men a hot, and to women a cold, air. Aristotle said that wine conduced to love: Doctor Gordon recommended its use to those who live in a state of celibacy. Marsile Ficin, on his part advises, for calming the amorous passion, the drinking to intoxication from time to time, in order, says he, to make a new blood and new spirits, for supplying the place of the ancient blood and the spirits, infected through too great an attachment to women. Doctor Ferrand is for subjecting to a bread and water diet those young persons in whom Nature is turbulent†. Avicenna advises bleeding in the basilic vein of the right-arm; and Ætius is for opening the *poplitea*: the latter also prescribes, and his advice has been followed by some moderns, the girding the reins with a thin plate of lead. When these means failed to produce the effects intended, they had recourse to pre-

\* *Lib. IV. De morb. Mulier.*

† *De la maladie d'Amour, ou mélancholie Ero-  
tique; Discours curieux, &c. par Jacques Ferrand  
Agenois, Doct. Med. Paris, 1612.*

cious stones: the carbuncle, sapphire, emerald, and diamond, were worn on the little finger, as gifted with medical properties\*: but these precious remedies producing no effect, they invoked the Gods, they made sacrifices, and they suffered themselves to be deceived by empirics, who promising all that was demanded of them, and who being no more fortunate than the Physicians of whom we have before spoken, recourse was again had to that body. They then redoubled their efforts; and though they did not succeed in curing those who consulted them, they nevertheless deposited in their works those marvellous recipes, which have been handed to posterity, and which men of merit have carefully inserted in some modern productions.

Arnauld de Villeneuve, who perhaps, of all the Authors that have written on the subject which is here in question, has advanced the greatest number of absurdities, advises the application of caustics to the legs, and cupping near the private parts, with *sufficient* scarifications: he is for giving an emetic to lovers; and says that if a man wears the testicle of a

\* Lemnius, *De Occult. nat. mirac.*

wolf on his private parts, he will instantly become impuissant, and that this is an infallible remedy\*. He advises the Monks of the Order of Citeaux, and all those who would lead a chaste life, to go on naked feet. He likewise recommends violent castigations for deadening concupiscence. And Gordon, who agrees with him on this point, says, that the flesh must be beaten till it perishes†. After this cruel code, which is an outrage on Nature, and shocking to humanity, need we be surpris'd at the advice given by the ancients§ for fuscitating the affairs of lovers; which was, to excite sadness in their minds; to cause them to be thrown into prison; and to accuse them of criminal transactions? — ‘Matters very salutary,’ says Dr. Ferrand, ‘for the preservation of ‘Love!’

If there be a powerful anti-aphrodisiac, it is Nitre, (if we may believe some Authors) which has been so much extolled by the Ancients for procuring fecundity. A long time before Plato, books were expressly composed

\* *Traët. de Venen.*

† *Traët. de Amore.*

§ *Avicenna, Paul Eginette.*

to display the merits of this salt. The moderns, with an astonishing enthusiasm, have attributed to it the faculty of co-operating to the reproduction of all that has existence in Nature \*. The English particularly, and among them the Lord Chancellor Bacon, have exerted all their efforts for placing nitre in every operation of Nature. Bacon asserts, in the work which he entitled *Historia vitæ & mortis*, that twenty-four grains of nitre were capable of prolonging existence. The Baron Digby affirmed the same thing. This salt †, says

\* Among the principal apologists of nitre, may be ranked Pliny, Vallesius, Paracelsus, Vigenere, Raymond Lully, Palissy, Glauber, M. de la Chambre, and some others. In the *Curiosités de la Nature & de l'Art sur la végétation*, by the Abby de Vallemont, may be seen that which the ancient philosophers, and many of the moderns, have written on nitre : the enthusiasm of some of them will afford the reader amusement.

† Nitre must be viewed as dispersed throughout the whole dominions of Nature, and incessantly circulating from one kingdom to the other. Boyle observed of nitre, that, in the universe, there is no *salt* more *catholic* ; that is to say, more universally diffused in the elementary world.

he,



he, in his 'Discourse on Vegetation,' evaporated through the increasing heat of spring, and brought into motion, becomes incorporated in the sap of plants, and into the blood of animals; impelling both to the multiplication of their kinds. From hence originates that playfulness and mirth which, in spring, glitters over the whole face of Nature. . . . And this same nitre, judiciously prepared for the use of man, would restore, from time to time, the devastations occasioned by age, and furnish him with that delightful renovation which the holy scripture ascribes to the eagle . . . . *Renovabitur aquila juvenis tua*\*.

Thus is nitre acknowledged, by the most celebrated philosophers, as an effectual means of increasing population; as a preservative of health; as an animator of those pleasures resident in the organs of sense, where even susceptibility might be seemingly lost. To farther these purposes, Bacon was fortunate enough, by his defence of nitre, to bring it into such general use among the English, that it was prescribed

† See the Work of the Abby de VALLEMONT.  
Vol. I. c. 6.

nearly

nearly in all cases; and used, even in perfect health, as antidotal. But it is not always possible, with the best intentions, to give universal satisfaction; a difficulty which will be observable in this instance, provided the circumstance be true. We are informed\*, that the women, in a short time, banished this preservative. They discovered, it seems, that their husbands were less inclined to conjugal intercourses, after the nitre had risen into such general estimation. They vented their indignation on the Chancellor, who had caused its repute; and loudly complained of forcery, witchcraft, and so-forth. Frequently have greater outcries been made, in consequence of less important objects; particularly as I find that the complaints of the English females were reasonably founded. There is no necessity of seeking elsewhere for a refrigerant, that may be used without danger: for nitre will effectuate what could not be accomplished by the severest punishments, to which the Vestal nuns were sentenced who sunk under the hardships of contending chastity. But I must be permitted to make some further obser-

\* See *Anecdotes de Medicine*, &c. Vol. II: 132d Observation.

vations. The Lord Chancellor Bacon did not introduce nitre into practice, till he had made several experiments of its properties: nor would that zealous citizen so industriously have spread the result of his enquiries, if he had perceived what cruel attacks the remedy in question was qualified to make on generative multiplication. Nitre is decidedly efficacious, in those cases where it is necessary to encounter a tendency to inflammation in the blood. This saline mineral possesses such singular properties, that, according to Frederic Hoffman, there is nothing in nature to which it can be compared: nitre laid on the tongue, wonderfully cools it; taken inwardly, it produces the same effect throughout the whole human structure; and, dissolved in water, augments its freshness. In pursuance of these qualities, nitre may in some wise moderate the too great effervescence of the fluids in a man violently stimulated to voluptuousness by the hardiness of youth and the fire of love: but has it the power of operating on a consort who slowly gives way to the impulse of his natural temperament \*? Is it competent to deaden  
pleasure

\* Mons. Tissot actually recommends, as a means of decreasing the frequent occurrence of nocturnal  
 VOL. I. E emissions;



pleasure in the organs of sense so far, as to justify the women's malediction against the famous Lord Verulam, whom they loaded with curses and imprecations, and endeavoured to cast suspicion on him of employing magical incantations? I believe it in no wise; and if those females, as it is asserted, made so great an outcry, I am disposed to think, that such complaints rather sometimes proceeded from less important matters than a notion that the use of nitre, which is stated to pervade and to act so considerable a part in all sublunary bodies, should occasion the mischievous consequences of destroying those particular beings which are produced as a debt that every man owes to po-

emissions, an ounce of nitre dissolved in a quart of water: but this skilful physician adds the case of a patient, in whom he strove to still the smallest doubtful signs of ability to the commission of this weakness, where the nitre took a contrary effect: for, instead of removing, it increased the malady. I attribute this, says he, to two causes: the first, to a great feebleness in the nerves; in which situation the nitre operated as an irritating remedy: the second, to a considerable increase of urine, thereby occasioned; the bladder, at night, becoming sooner full: and it is well known, the bladder's tension is one of the conducting causes of self-pollution.

sterility.



sterity. Moreover, did Bacon recommend the use of nitre solely to men? If the women took it, had it the faculty of exciting the senses in one sex while it rendered the other insensible? Let us not blindly give credit to all the anecdotes which are to be found in the history of the Arts and the Sciences. We ought not to place the greater faith in such narrations, because they have an entire Nation for the object. A pleasantry is hazarded; and no person shews any earnestness to destroy the impression which it makes, because it pleases, and gratifies malignity.

It is exactly with nitre as with opium and camphor: while it was recommended as refrigeratory, the people of some Nations availed themselves of it as an excitement to love, or at least to generation. Seneca attributed the fecundity of the Egyptian women to the waters of the Nile; and, if we may believe Pliny, the women who resided on the border of this river had sometimes seven children at a birth. Theophrastus, Libavius, and other authors, have attributed this wonderful fecundity to the nitrous particles dissolved in the waters of the Nile. Aristotle pretends that salt in general

is endued with an extraordinary generative virtue: he adds, in support of his opinion, that the vessels or ships in which salt is carried, produce a prodigious number of mice, because the females conceive without males, solely by licking the salt \*. Plutarch, who, in his Moral Works, is of Aristotle's opinion, adds, in order to account for the fecundity of animals which multiply in salt, that it is more probable to say the *brine* impresses some itchings on the generative parts of these animals, and provokes them by that means to join †.

It results, then, from what I have adduced, that there is absolutely no remedy which can be administered with the certainty of extinguishing love, or at least the irresistible inclination that conducts us towards enjoyment. It is an affair of temperament, which the Physician cannot so far reduce as to conquer; and in men who, from their infancy, appear inclinable to libertinism, supernatural efforts would be necessary for abating the amorous passions. The precautions

\* *Hist. des Anim. Liv. 6.*

† *Des Propos de table. Liv. quest. 10.*

which

which should be taken, during the education of youth, rest on grand principles, that, in the hands of common people, might be attended with dangerous consequences ; and by prejudicing the accretion and developement of each individual, cause the degeneration of the species in posterity.

M. Tissot entertained a lively sense of the importance attached to education, in a discovery of the most certain and least dangerous means of preserving youth from those violent desires that lead them to excesses, and from which terrific maladies arise. No person, I believe, is better qualified than this ingenious Professor to give the world\* a treatise on that subject. M. Iselin, secretary of state, at Basel, wrote M. Tissot for the purpose of exciting him to this undertaking. ‘ I doubt not,’ says this respectable man, in his letter, ‘ but there is a diet particularly favourable to continence ; and I believe that a work, imparting to us that instruction, joined to a description of the maladies produced by impurity, would afford the best moral tract on

\* The success of M. Tissot’s works ; and their translation into several languages ; authorises me thus to speak.



‘ this matter.’ He has good reasons, beyond doubt, adds M. Tissot : ‘ nothing can be of more importance than the addition to a treatise on Onanism which M. Iselin desires : but nothing is more difficult, when we separate it from the other parts of education, physical as well as moral. To treat of this article apart, and with propriety, a great number of principles must be established.... Thus is it better to refer this subject to part of a greater treatise on the means of forming a good temperament, and of furnishing young persons with a constant flow of health ; a subject, that, however ably handled by skilful men, is not properly exhausted, and to which may be added several extremely important matters, independent of the maladies peculiar to this period of life. Thus, in spite of myself,’ concludes M. Tissot, ‘ I shall not enter upon this article.’

Idleness, inaction, too much sleep, a soft bed, succulent, aromatic, salt, and vinous diet, suspicious friends, licentious publications, and so forth, are the ordinary causes of temperamental emotion ; and cannot, therefore, be too carefully avoided.

The



The examples which are before our eyes, as well as those transmitted to us by history, sufficiently prove, that slothful and inactive beings, though perhaps not the most robust, are nevertheless the most voluptuous of men. Now, it is the force of individuation that establishes that of empires; and it is easy to be convinced of this by glancing at their origin, increase, and decline.

The imagination of a slothful man, must be more ardently directed to love, than that of one whose body is accustomed to labour. The first, summoned incessantly to pleasure, gives way to its sollicitations with violence: his desires, that have scarcely time to expand, will be satisfied; but always turning to voluptuousness, the imagination dissipates, before enjoyment, those delicious sources which nature reserves for love. That man, on the contrary, who fortifies his body by exercise, is conscious of pleasure in its utmost extent: for he is not moved by it, till the moment that love sollicit; while the inactive man, continually disposed to voluptuous sacrifices, becomes incapable of tasting all its transports. The pleasures of the first are to those of the second in proportion to their

respective powers. His body is fat, but soft, weak, and languid; while the other, having less fat, is abundantly more musculous, his members are more solid, and consequently finds not the smallest difficulty in bearing a burden which the man, that lives without exercise, can scarcely move. Those men who languish in repose and effeminacy, are always impelled to the same object — pleasure: but the weakness of their constitution not permitting its enjoyment in reality, they taste imaginary transports; and relatively to this are their discourses, their readings, their aliments, and, in short, every thing.

We may therefore assert, that the lubricious temperament proceeds from slothfulness and inactivity; because from thence originate the desires, and every means which the distempered imagination of a man suggests, who has nothing else for the employment of his thoughts\*.

It

\* To shew what great changes are sometimes occasioned by the modifications which we have annexed to our primitive temperament, I shall remark, that indifference to physical love is not unfrequently derived from indolence. We have seen sterile women become fruitful, after accustoming their bodies to labour,

We may easily imagine, that indolence in a man who can procure himself every superfluity, which is named the conveniencies of life, will become so much the more dangerous for continence: I shall therefore say nothing here of the causes which I have already indicated, as conducting man to the excess of pleasure. He should, solely, avoid them with care; and it is by scrupulously observing the laws of diet opposed to love, that we may prevail, I do not say so far as to subdue entirely the transports of an erotic temperament, but to calm the access of it. Animated Nature does not admit of any violence; all occurs with order in her bosom; and the men who would hasten, retard, or even destroy, in themselves, her operations, depart from the class of beings which she patronises.

The diet which ought to be prescribed for persons who are too inclinable to pleasures, consists less in restricting them to the use of certain aliments, than the depriving them of those which I have indicated in general. Those who are forcibly tormented by their imagination during the night, ought to dispense with sleep, and taking exercise in proportion to their strength. But I shall hereafter treat on this subject.



the use of suppers, or, by all means, take care to eat, at this repast, such viands as are the least succulent, and aliments produced from vegetables. They ought also to avoid wine, liquors, and, in a word, all that can give, for the moment, a certain rigidity to the fibres, and by consequence accelerate the movement of the fluids. By drinking too freely, even of refreshing liquors, before bed-time, the evil will be augmented; the reason of which has elsewhere been shewn.

Such are the substances on which great dependance seems to have been placed, when employed to extinguish the fires of love: empiricism, or ignorance, brought them into vogue, and they have been conserved by prejudice. Physicians of the present time diminish, by degrees, their confidence in anti-aphrodisiacs; but do we not observe, from time to time, the appearance of some new remedy, or even a revival of ancient remedies, good for being employed in certain circumstances, and to which men attribute virtues that are said to be firmly established? We have seen preparations of lead appear, and they have been interiorly employed with a security that makes men of science tremble. These preparations have been recommended



commended to persons tormented by their temperament, because practitioners use them to stop the efflux of the gonorrhea; and the confidence that has been placed in these dangerous preparations, may be seen by referring to the practice of reputable physicians, who have particularly directed their attention to that disorder. ‘ A remedy to which the ignorant have recourse,’ says the author of *Recherches sur les différentes manières de traiter les maladies vénériennes*, ‘ is the preparations of Saturn [lead] internally administered. I see, with concern, this medicament, that ought to be banished from internal formula, pointed out in several Pharmacopeias, and recommended by authors, even, of undoubted merit. On their testimony it happened, that I once only gave the acid of saturn, shedding thereof a few drops in a light astringent decoction: two ounces of this acid, taken in a long course of time, failed to stop the afflux; and the patient suffered dolorous sensations in the reins, epigastrium, arms, legs, and head, which was accompanied by a constipation, an abatement of strength, and a low pulse, that characterised the *cælica pīctonum*. I could no otherwise  
‘ extricate

‘ extricate myself from this difficulty, than  
 ‘ by the use of emetics, and strong purga-  
 ‘ tives\*.’

\* *Recherches Pratiques, &c. chap. XIII. § 5.*  
 For what M. Baron has likewise advanced, speaking on  
 internal medicaments, in which the lead is employed,  
 see *la Chymie de l’Emeri, nouv. ed. I part. chap. V.*

## CHAP. IV.

## ON APHRODISIACS,

OR, REMEDIES FOR EXCITING THE PHYSICAL INCLINATIONS.

IF I do not deceive myself, I have shewn the trifling reliance that is to be placed on the means employed to divest man, in any wise, of the sensation of his existence. The substances of which I shall speak, are at least entitled to as great a share of reputation as the *anti-aphrodisiaques* already mentioned; and, nevertheless, were I disposed to rest a blind confidence on either of the two classes, I should prefer refrigerants; while, according to my conceptions, it is infinitely more easy to destroy than to create; as there are a thousand means of depriving man of his powers, and but few adapted to restore them.

When



When I say, that we can with more facility destroy than create, the assertion is not to be understood in a general-acceptation. I know that the creation, or rather the reproduction, the developement, of beings, costs Nature but very little; and that their absolute annihilation would, perhaps, be the most marvellous and newest circumstance in the world. The question here, is not the accidental state of man, as subjected to refrigerants and *aphrodisiaques*. If we suppose him of a temperament, through which he may be led by the desires, such tendency can be diminished and diverted by the secretion of the seminal fluid, using, for that purpose, violent narcotics. (What might result from this mode of treatment has already been seen; and my supposition is abstracted from health, and even life.) It is, for me, sufficient to demonstrate the possibility of annihilating, or at least of rendering inactive, by rigour, the germs of fecundity, found in us. Thus is it not situated, as to the possibility of multiplying these germs: it cannot be said that opium, for example, carries into our substance any of the particles that concur to generation; for it cannot augment the germs contained in our vessels, which I shall elsewhere examine.

The



The aliments, alone, are adapted to repair our powers, and introduce, by little and little, the germs, or particles, of fecundity, that must undergo great preparation before they can possess prolific virtue. In fine, the means of weakening act promptly; while, on the contrary, those which are employed to strengthen, manifest, by the slowness of their operations, the difficulties to be encountered.

That I strive to diminish the very great confidence placed on the means of exciting the amorous inclinations, arises less, as will hereafter be seen, from a view of mortifying sterile and powerless spouses, than to undeceive young persons, who consume their best days in excess of pleasure, under a pretext that art will restore those abilities which they have lavished in debauchery, even after the extinction of that fire which Nature kindled.

It is my intention, also, to shew those old men their error, whose imagination, less cold than the organs which they have abused, yet forces them to satisfy the languid desires. It is principally to these latter I say, that art will effectuate nothing on men who have abused the pleasures,

pleasures, by pretending to repeat their devoirs. I will give them the example of the celebrated Emperor Chah-gahan, who, in the decline of life, would possess a young woman, whose beauty had captivated his heart: but the frigidity of age proving an obstacle to his satisfaction, he had recourse to compositions which, without realising his expectations, brought him to the brink of the grave\*.

In the Chapter on Puberty, and that where I treat of the Influence of Marriage on Health, the utility of the seminal fluid in preserving health, will be seen, and also that dreadful diseases follow a debauched life. I shall not repeat what I have said elsewhere; and, to confine myself to my object, I shall examine those observations that affect to prove the supernatural virtues of some medicines, administered as stimulants to venery; and if it even be possible that we have in nature these marvellous remedies,

Let us consider the seed in whatever point of view may be desired; let that fluid

\* See *Voyages de Tavernier*, vol. III.

contain all the parts of the fœtus, under the name of organical particles; or let it alone be destined to fructify the eggs of the female; it must always be admitted, even in the last case, that this feed is a fluid impregnated with vivific spirits, and considered by Hippocrates as the most important part of our humours. It will in another place be seen, that philosophers regarded this fluid as the purest and most perfect part of our aliment, the best of the blood, a portion of the brain, a part of the soul and the body, &c. Can any one, after the assent of physicians in all ages, who thus regarded the prolific fluid; can any one, I repeat, believe that it is to be met with in such prodigious quantities, because he has made use of some recipes for imaginary inability, brought into repute by empiricism? If we recollect, for a moment, that all which contributes to the accretion of bodies, the reparation of that loss which they continually sustain, and, in a word, all that maintains us in existence, is extracted from the aliments\*, shall we find that a man who uses much food, possesses greater vigour than ano-

\* I speak here alone of pure material existence, that is common to us and all animals.



ther, when digestion occurs with facility, and the glands, which serve to separate the essential humours of life from the chyle, are in good condition? But, what a well-informed man cannot possibly reconcile, is, that there are, independent of the aliments, certain substances capable of forming an Adonis of a Hercules; and that medicinal means are found to bring into the mass of humours an extraordinary abundance of this precious germ of fecundity. If this could even take place, all then would not be finished, to accomplish the views of voluptuaries: still, however, must the organs destined to separate this humour, suffice also to such abundant secretions; still, however, must the spirits, that give movement to the muscles, without which there could be no enjoyment, always keep in action the erective and ejaculatory muscles.... Perhaps it may be answered, that the species of fever, the transport occasioned by provocatives, suffice to fulfil these conditions.... I have nothing to object against this answer: we go beyond nature; and I must discuss my subject, without proceeding a step beyond her dictates. My design is to speak of that enjoyment with which she coincides, and in no  
wife



wife to enter into details of convulsions and the epilepsy\*.

The author of the *Tableau de l'Amour Conjugal*, speaks sufficiently extensive on the remedies that stimulate the man to embrace a woman ardently†. The article which he has destined to this matter, serves, notwithstanding the writer's preliminary protestations, as a poison for youth. We have several instances of men who, on themselves, and on others, have made essays in conformity to the advice of Venette, for exciting the amorous inclinations; without obtaining the sought-for enjoyment, while serious maladies were the resulting consequences. We may, therefore, easily comprehend, that it is of the utmost importance to annihilate such dangerous ideas.

\* Forced and excessive enjoyments are very closely connected with cruel diseases, that but too frequently follow in the train. A pretended provocative, raises the imagination of the man that makes use of it; exciting his gesticulation, and multiplying his efforts, to avail myself of the expression of a celebrated Naturalist, without increasing his pleasure; but occasioning destructive consequences.

† Vol. II. Chap. V. art. 4.

G 2

Venette

Venette speaks of the *scinc-marin*, which he calls the *land-crocodile*; asserting, that the flesh about the reins of this animal, reduced to powder, and taken to the weight of a French gold crown, in wine, marvellously stimulates a man to love: it is mixed, likewise, continues he, in compositions that irritate the secret parts, and render us desperately enamoured. He also adds, that this animal is scarcely known in France. But Venette has deceived himself: for the peasants of Egypt carry these lizards to Cairo, from whence, through Alexandria, they are transported to Venice and Marseilles, and thus dispersed among all the pharmacopolists in Europe. This lizard, in Arabia and Egypt, feeds on aromatic plants. The Arabians avail themselves of it, as a stimulant to love; and the secret is not neglected among the Egyptians; but, according to the Acts of Upsal\*, despised by the Europeans. This indifference of the Europeans for a means, esteemed capable of multiplying enjoyments, impresses me with no great idea of its efficacy: or, rather, the Arabians were not so redoubtable in the affairs of love, after having used the crocodile, because it

\* Anno 1750.

reduced them to a state of madness; and, in such case, might the Europeans reasonably reject this usage. However it may be, the crocodile is spoken of as capable to resist poison, and to augment the seed: but authors are not agreed, as to the part of this animal which ought to be employed.

Venette, as I have already said, recommends the flesh adjacent to the reins; and in this he has followed Dioscorides. Galen says, on the contrary, that the reins itself must be used. Pliny is for employing the skin and the feet. Lemeris says, that many prefer the reins of this crocodile before any other parts of its body; but insinuates, that the whole is equally good. He fixes the dose at the weight of a drachm, (72 grains) which is more moderate than the dose prescribed by Venette. All these disagreements in a point, which might so easily be reconciled, must necessarily present doubts, respecting the virtues of this animal; and, notwithstanding the regard which is due to the ancients, we may freely believe, that the wonders recounted of the lizard are of little significance. I presume, that we must rather consider it as a remedy, requiring our utmost cau-



tion \*, than from which we are to expect a multiplication of pleasures.

Skirret, a pot-herb whose roots are in general culinary use, is also regarded as capable of exciting to love. Historians assert, that Tiberius, the most lascivious of all the Roman emperors, exacted a certain quantity of it from the Germans, by way of tribute, to render himself vigorous among his women: and Venette reports, from the relation of northern mariners, that the Swedish women present it to their husbands on finding a remissness in the conjugal duties.

If, then, the skirret-root be not a powerful *aphrodisiaque*, it is nevertheless proper to stimulate the desires, like other flatulent aliments; and, through this last quality, it may sometimes prejudice the animal economy, if used to excess.

\* Its antidotal qualities reside in the famous *mithridate*; and its provocative virtue comes from the *diasatyron*: but sensible physicians know how far reliance can be placed on the famous recipes so much extolled by the ancients. Matthioli even says, that it is dangerous to use a species of crocodile found in the environs of Venice, and employed for want of those brought from Egypt.

We



We must thus necessarily abate much of that confidence which the ancients placed in skirret, for producing an abundance of the prolific fluid: for, otherwise, it had been recommended by Boerhave as salutary in phthysics, consumptions, and all maladies peculiar to the lungs; the cure of which, it is well known, accords not with amorous ideas and desires\*.

Those who find *aphrodisiaque* remedies necessary, found their expectations principally on the plant named satyrion, of which botanists distinguish fourteen sorts, under the appellation of orchis. And, indeed, what succours may not be expected from a plant that occasions prodigies, if we can credit its apologists? My readers will recollect the Indian, of whom I have before spoken, that avowed he derived sufficient vigour for seventy embraces, through means of a plant † which the Indian king Andro-

\* M. Lemer, in his *Traité des Drogues*, considers the root jchervil as vulnerary, aperitive, and capable of exciting the seed. Of this last quality, he says nothing in his *Traité des Alimens*, under the article where this plant is brought in question.

† According to the report of Theophrastus, this plant has an *uncommon great virtue in stirring up*

philus sent to Antiochus, and of which he was the carrier.

This plant, which has been named the Herb of Theophrastus, has greatly embarrassed both ancient and modern botanists; and, at length, many among them believe that it is nothing more than a species of *orchis*. Matthiole seems to coincide with this opinion; but, having observed that the persons who used the root of satyrion, were not additionally *moved to lasciviousness*, he from thence concluded that we have lost the true satyrion of the ancients. Another reason adduced by this Commentator, for the little efficacy of satyrion — and which will to every one appear ridiculous — is, that it occurs through the ignorance of physicians, who alike prescribe the both roots; the one corrupting the virtue of the other. However that may be, our botanists, who attribute virtue

*lasciviousness*; not alone by eating it, but being applied to the genital parts, *will enable a man to accomplish the venercous act twelve times. ....yes, so often as a man might chuse, &c.* What relates to women, on eating thereof, is, that *they are still more warmly stimulated than men, &c.* See Matthiole on Dioscorides. Book III. chap. 127.

to

to these plants, as copious to the one as the other, nearly all recommend satyrion as an amorous stimulant. Some pretend, that all the species are equally good for the accomplishment of their purpose: while others persuade themselves into a particular attachment for the most bulbous class. And, lastly, under these, we recommend the *male satyrion with small leaves*\*, and the *satyrion with broad leaves*†.

The Turks have also their satyrion‡, which grows on the mountains of Burfia, close by Constantinople; and which they employ to repair their powers, and as a provocative to the venereous act. There is, principally among the Turks and Persians, a great consumption of

\* *Dog's grass*. This species is the common satyrion of herbalists, which is easily found in woods, and pastures. The root is composed of two round fleshy tubercles, about the bigness of a nutmeg, one of which is full and hard, and the other wrinkled and fungous, &c.

† *Great Dog's Grass*. The bulbs of this orchis are greater than those of the preceding. It is found in the environs of Paris, and many other places.

‡ *Orchis fœmina procerior, majore flore*. TOURNEFORT.

the



the *orchis*, which, about thirty years since, was highly esteemed in France, under the name of *salop*, or *salep*\*. This plant grows on the confines of Persia and China. We prepare the root by drying it in the sun, after having been previously seethed: when thus prepared, it loses its shell, and becomes transparent. In this manner, it is preserved for use by the Orientals, who likewise make it an object of commerce. The roots of this plant, when thus prepared, may be reduced to as fine a powder as any person can desire: a pap is made thereof, esteemed efficacious for repairing strength, when enfeebled by disease, or old age. The Chinese and Persians, says Albert Seba, make a great matter of this root, to which they attribute lust-exciting qualities: they also recognise therein yet other virtues, which experience has confirmed; and hence do they always carry it with them on undertaking long journies, as a medicinal specific against all sorts of diseases and languors: †.

It is with the *orchis*, probably, that they compose a glutinous liquor, that is plentifully

\* *Salep Turcarum*.

† See *le Journal de Médecine*, tome XI. p. 264.

drank



drank in the Persian taverns; and which, according to Venette, abundantly warms the body. The *salop*, that we administer to patients in France, is the same which the Persians employ; and if it, as an *aphrodisiaque*, does not substantiate those qualities attributed to it in hot countries, we must conjecture, that that these roots either lose their virtue during the course of transportation, or, what appears to me more likely, that we are frequently imposed upon by travellers.

Nevertheless, I do not regard the root of *salop* as unserviceable in what relates to restoring the powers: we know that it is good in phthitics; and of infinite utility in dysenteries, the bilious colic, &c. But this differs widely from a plant, capable of operating prodigies in the affairs of love, as some men announce to us, with respect to the satyrion.

To demolish the prepossession which mankind have imbibed for the orchis, or satyrion, we need only turn back to its origin. Venette says, that this plant—the satyrion—dates its name from its effects: it renders us, says he, like the satyrs, from whence its name is derived.

M. Lemer

M. Lemeris says, that the appellation *orchis*, signifies in Greek *appeto* — *I desire* — because the use of the root of this plant excites the lubricous desires. From this etymology, springs the first use that was made of the *testicule de chine*; and thus, in pursuance, it received a name analagous to its virtues: but see here an authority that refutes this sentiment. M. Chomel, whom I have already cited in speaking of the *agnus-castus*, pretends, that the orchis is one of those plants, whose properties were, in the times of darkness, conjectured by their exterior parts; and because its root, says he, resembled the testicles, it was adjudged to be of utility in generation\*. Placed this Academician any confidence on the famous electuary of satyrion, which is given to arouse the spirits, and to re-establish the exhausted powers, that confidence did not originate with the plant in question: the acrid ingredients, says he, as the seed of rocket, pepper, ginger, spirituous aromatics, &c. that form this composition, are rather the occasion of its virtues, than the root of which we here speak†.

\* *Histoire des Plantes usuelles*, tome I.

† Themison informs us, that several persons in Crete died of a *satyriasis*, occasioned by a bad regimen,

After having regarded as fabulous the supernatural properties of orchis, my readers will dispense with a detail of the other plants, to which similar virtues have been attributed. These are all exotics; and the generality of authors neither agree as to their names or descriptions. Whoever chuses to take the trouble of unravelling this chaos, will discover that they are nearly all poisons, to which certain nations have been accustomed; and that, if there result from the use of these plants, a greater aptitude to the pleasures of love, it arises from a species of drunkenness and folly, which they procure, as we shall see when I speak on opium.

I have cursorily glanced at relations of the most creditable travellers; and can assure, that, regardless of so many different nations which inhabit our globe, there are none under them, or scarcely any at least, that have not the cu-

men, and the too frequent use of satyrion. We see, by this observation, that the electuary of satyrion may prove dangerous, not on account of the *orchis*, but from the other drugs mixed in its composition, and which are capable of inflaming the blood, by communicating to it too great a portion of activity.

stom



stom of employing intoxicative means, with views that differ according to the nature, the climate, and the predominating constitution of the country.

The Kamtschadales frequently avail themselves, by way of regale, of a venenose species of champignon, known in Russia under the name of *Mucho-more*, (that kills the flies); the effects of which are singular; and the partisans of *aphrodisiaque* remedies had not failed to rank the Russian champignon in their class, if it had sooner been discovered. It instantly produces convulsive tremblings throughout the whole body, which is followed by inebriety and a delirium resembling that of the inflammatory fever. A thousand phantoms, both gay and serious, agreeably to the difference of temperament, present themselves to the imagination of men who have eaten the *mucho-more*. Some spring, others dance, or weep, and seem horribly affrighted. A little gap appears to them as a ponderous gate, and a spoonful of water like the sea. ‘ The state in which champignon\*

\* History of Kamtschatka, containing, &c. &c. by M. Kracheninikow, Professor of the Academy of Sciences at Petersburg. Chap. IV.

‘ places



‘ places those who use it, resembles that which  
‘ it is said the Turks experience, after having  
‘ taken opium.’

All the Kamtschadales assert, that those who eat champignons, are excited by an invisible power of the *mucho more*, that disposes them to commit so many different extravagances. Their actions are even so dangerous with respect to others at those times, that, if the views of these lunatics are not momentarily watched, they nearly destroy every thing around them. The author of the work from whence this is extracted, relates the effect of champignon on several Cossacks; effects of which, he assures us, he had ample testimony. The *mucho more* was proffered to a domestic of Lieutenant-Colonel Merlin, for the purpose of strangling his master, which he would have performed, if his fellow-servants had not interposed. Another inhabitant of the country imagined he had a sight of hell, and a frightful abyss, down which he was precipitated; and that an invisible power ordered him to fall on his knees, and make a full acknowledgment of his past transgressions; a command which the countryman obeyed, in presence of all his acquaintances, who were numerously

merously assembled in the chamber, and who heard their friend repeat a variety of matters, which, under any other circumstances, he had certainly never disclosed. The interpreter of M. Kracheninnikow became so furious after using champignon, that he endeavoured to open his belly with a knife, and was with difficulty prevented from executing his design. A soldier eating thereof, before he set off on his rout, proceeded a considerable way without enduring fatigue: using it, however, a second time, till intoxication followed, he violently bound the parts of generation together, and died.

It is especially in this unfortunate manner that the Russian champignon may be regarded as a powerful *aphrodisiaque*. Indeed, it cannot be said, that this substance particularly affects the spermatic organs, and that, moreover, the miserable beings, here in question, cannot recal the erotic fury that agitates them to take vengeance on the rebellious parts! This is, nevertheless, what has been asserted relating thereto, for some time past according to authors who have given us histories of the *mucho-more*, in the manner of those who have written on satyrion, opium, and so many other substances.

‘ Refined

‘ Refined borax,’ says Venette, ‘ apper-  
tains to that number of remedies which pow-  
erfully excite desire. It is a species of salt,  
used at present by our goldsmiths, to liquify  
with greater facility the gold which they  
work. It penetrates all the parts of our  
bodies, opens all the veins, and by the tenuity  
of its substance, conducts to the genital parts  
all that is capable in us of serving as matter  
for the seed. So great is its virtue, as I  
have often learnt by experience,’ continues  
Venette, ‘ that, by giving a woman, in diffi-  
cult labour, one or two scruples, in any con-  
venient liquid, the surprising effects thereof  
will be quickly observable. It instantly flies  
to the natural parts, and produces there all  
that can be expected of a remedy which, for  
a long time, was held secret. We must not,  
therefore, be apprehensive in taking it through  
the mouth,’ adds our author. ‘ Its use is by  
no means dangerous; and when some phy-  
sicians, in their writings, considered it as poison-  
ous, they confounded the *chrysocolle* of the  
Greeks with the *borax* of the Arabians, as  
the one and the other served to liquify gold  
with the greater ease.... If some physicians  
have fortunately availed themselves of this  
VOL. I. H ‘ remedy,



‘ remedy\*, in the diseases of women, we must  
 ‘ not with horror reject its use; and while  
 ‘ Mercurial assures us, that this remedy operates  
 ‘ so powerfully on the generative parts of both  
 ‘ sexes, that men, by using it immoderately,  
 ‘ are troubled with excessive priapism, may we  
 ‘ not *hardily* avail ourselves of it in modera-  
 ‘ tion?’

I have given this passage entire, that the reader might judge of the necessity of a refutation.

We are not wholly of one opinion as to the origin of borax: some persons have imagined, that this substance, which resembles alum, was scarcely a production of art; others have surmised, that we are indebted to Nature for this salt: but, however that may be, it is brought from the East Indies into Europe; and then it must undergo a slight purification, which it receives from the *Hollanders* and *Venetians*;

\* *Fallope, Delobel, Rodríguez à Castro, & Mercurial.*



after which it is distributed to all the other parts of Europe\*.

We have a long time been busily labouring on borax; and, of consequence, there were few others than hardy men who ventured to use it internally †. We had no little prejudice against this

\* It is pretended that this purification is a secret exclusively possessed by the Venetians and Hollanders. But M. Geoffroy, in a Memoir on borax, observes, that its purification is not a secret peculiar to the Hollanders: for, says this experienced chymist, there resides a private man in the fauxbourg S. Antoine, at Paris, that refines borax, and has delivered it to the merchants as pure and fine as that procured from Holland. This citation may seem foreign to my object; but having seen, particularly in several modern works, that the Hollanders alone possessed the manner of perfecting borax, I thought myself obliged to retrace this passage of M. Geoffroy. It is onerous for commerce in general, to remain under a persuasion that one nation or another is proprietor of a secret, that no longer remains one.

† Chymists have, for a long time, shewn great indolence with regard to borax: they employ it in their operations, without having studied its nature; and it is only since the time of Homberg, that this

H 2

substance

this substance, which many confounded with the *chrysocolle* of the ancients, that was extracted from copper-mines, and held as a poison. A man, who undertakes the dangerous journey to Egypt, for the purpose of viewing the pyramids, never fails, on his return, to speak largely of wonders which he never saw: so also is it situated with those who venture to make essays on a substance of which they have no knowledge. All then tends to the marvellous; and they who used borax, apparently believed nothing better of its virtue, than that it possessed the faculty, sought after in all times, of multiplying the amorous pleasures.

When we examine with attention the different procedures of chymists, for discovering

substance has been subjected to chymical experiments. What Pliny, Dioscorides, Avicenna, Aristotle, and others, have said, does not apply to our borax. In descriptions which these authors have left us, we discover the *chrysocolle* of the ancients, and sometimes the *natron* of the Egyptians: according to an ancient composition of Myrepsus, a Greek author, the borax is a stone. The borax of Aristotle is an excellent remedy for the eyes: and Albert le Grand called borax a stone, that, he says, is found in the head of the toad.

the

the nature of borax, we cannot *hardly* decide on its virtues. I shall not here repeat what able chymists \* have advanced of the sedative salt discovered by Homberg, while he laboured on borax. The greatest part of physicians know, that neither the narcotic volatile salt of vitriol, nor the sedative salt of M. Homberg, whose calming virtues have been so highly extolled, exactly answer the views proposed in those diseases for which it is recommended. So also is it with borax, from whence the salt of Homberg is extracted: we find its virtues described and amplified in all works where this substance is brought in question; and experienced practitioners do not appear to consider it as an object of much importance. I acknowledge, that it is sometimes prescribed to facilitate the expulsion of the *fœtus*: but the excitements of borax do not appear sufficiently powerful to procure that prompt assistance which is required in a difficult labour; at least, till more energetic ingredients are added †; and yet well-instructed physicians

\* MM. Lemer, Rouelle, Bourdelin, & Baron.

† We can say, that borax effects no more in the famous powder of Fuller, for menstrual obstructions, and in that of Mynsicht, than satyrion in the electuary



physicians seem, in no case, to avail themselves of this pretended remedy, that is so proper for expelling the fœtus.

While borax enjoys, through the enthusiasm of some authors, a reputation that is not admitted by men of experience, it can be of no utility to exalt its marvellous virtues so highly in the affairs of love. If some men, by its use, have procured a priapism, the accident must have been occasioned by mixing acrid and warm substances in the preparation of which they availed themselves. Some authors pretend, that a few grains of borax, taken with a poached egg, suffice to render a man robust in love. This observation would be sufficient to prove the virtue of borax, so strongly recommended by Venette; but experience, that must here chiefly serve as a guide, demonstrates, beyond doubt, that this substance exercises an influence on men that have scarcely a poached egg necessary to raise the amorous desires; while it leaves

*de satyrio.* These powders are sharpened with myrrh, saffron, oil of cinnamon, sabine, &c. like the electuary *de satyrio* by means of the substances before mentioned.



in their ordinary torpidity those who cannot be excited by hot or flatulent aliments.

Much has been said of Cantharides as a powerful aphrodisiac; and some men, who would use them, have discovered to what extent these insects are a corrosive and redoubtable poison. It conveys its effects to the bladder, and there causes terrific ravages: it is then by no means astonishing, that this poison, when it commences to operate, excites by its redoubtable points a violent irritation in the parts of generation. But it ought not to be regarded as capable of conducting man to pleasures, and of furnishing him with inexhaustible means of sacrificing to love. Venette says, that the power of cantharides is so great on the bladder and the genital parts of both sexes, that, by taking two or three grains of the powder prepared from them, they experience such *ardours*, that they afterwards become sick. He gives an instance in the case of one of his friends, who partook, on his nuptial-night, of a pear-pie in which his rival had put cantharides. Night being arrived, the husband caressed his wife so outrageously, that he in consequence incommoded her; but his transports, continues

our Author, were soon converted into anguish, for, towards midnight, he felt himself extremely hot, with a very difficult discharge of urine, and he perceived that blood issued from the penis. This patient, notwithstanding all the care which was taken of him, did not recover without considerable difficulty.

We shall not examine if the venom of this insect has its seat in the head, in the legs, or if it resides in every part of the animal; neither shall we examine how and why it affects the membrane of the bladder in preference to those membranes which it recounts before it arrives at that part: [the time required for these discussions will be better employed in giving some cases which are adapted to convince my readers, that this insect is a poison which ought to be entirely banished from internal medicaments\*.

\* The Pharmacopeia of Paris has banished from its collection the use of cantharides, taken internally; and an ancient Regulation of Police prohibits Apothecaries from selling them to any person whosoever, unless they have a perfect knowledge of the buyer, and are certain that these flies are intended for external application.

We

We read, in the Works of Ambrose Pere, that a courtesan, having invited a young man to sup with her, presented him *ragolets*, sprinkled over with the powder of cantharides; and that this unfortunate person was in consequence attacked with a priapism, and a discharge of blood from the anus; which caused his death, in spite of all the remedies that were administered.

The German Ephemerides inform us, that an empiric gave cantharides to a man of distinction, as an eligible means of stimulating the desires; and that this remedy carried the sufferer to his grave, eleven days after he had taken it, being, all that time, subjected to the most excruciating tortures.

A person, that availed himself of snuff, in which a little of the powder of cantharides had been mixed, was immediately seized with a violent head-ach, and an exceedingly dangerous discharge of blood followed through the urinal passage.

Wedelius says, that he was acquainted with a man, who, in order to excite the amorous inclinations, drank an infusion of cantharides in his



his chocolate, and was attacked with an insupportable dysury, and a violent ardour in the urethra; of which he could not be cured otherwise than by drinking an abundance of new milk, and the employment of other indicative remedies, according to the circumstances of his case.

A physician, voluntarily proving the effect of an *aphrodisiac* electuary, which was in part composed of cantharides, took of it to the bigness of a chestnut. But his curiosity cost him dear: for this lamentable occurrence conducted him to the brink of the grave: he was, however, again restored through means of remedies adapted to parallel situations; and which, unfortunately, do not always succeed\*.

From these observations it may easily be seen, that the internal use of cantharides ought to be banished from Medicine; and, with much more reason, from the popular formulas dictated by ignorance and temerity, and brought into reputation by imposture. In vain shall we cite the authority of those ancients who em-

\* *Dict. de Med. art.* CANTHARIDES. Vol. I.



ployed cantharides internally; most of whom were extremely cautious even in their external use: and Areteus, who first applied cantharides to the skin of the head, as a vesicatory, commanded the patient to drink milk during three days before that topical application was to take place, in order to prevent the damage which it might occasion the bladder\*. We know, that it is not necessary to give cantharides internally, for the purpose of affecting that delicate part; as its employment in the form of a vesicatory is often sufficient to produce the most serious accidents: and physicians know what precautions they are obliged to adopt for preventing and calming, in these cases.

A celebrated physician, who examined with the most scrupulous exactness, the action of me-

\* Areteus applied cantharides to cure the epilepsy; but then he could observe his time, and prepare the patients. These precautions cannot at present be employed, on every application, which generally occurs in severe diseases, such as malignant fevers, apoplexy, and lethargy, where the fortunate issue of the remedy depends on the celerity with which it is administered.

dicaments

dicaments on the human body, mentions cantharides in several parts of his Works; and what he says thereof, is very sufficiently capable to terrify us from the internal use of cantharides. ‘Applied to the skin,’ says he, ‘they inflame it; and raise the epidermis of the bladder: even a small dose, taken internally, occasions the dysury, (a difficult discharge of urine); and priapism, or involuntary erections: this venom furnishes a *deadly philter* \*. . . . . Cantharides, taken through the mouth, excite bloody urine, and *convulsive erections* †,’ &c.

Remedies capable of repressing the violence of cantharides, when we have either had the misfortune or the temerity to use them internally, or when their application has been attended with serious consequences, are indicated by Boerhave ‡, who recommends emetics, aque-

\* *Dissertation sur les Médicamens qui affectent certaines parties du corps humain plutôt que d’autres, & sur la cause de cet effet*; which obtained the prize of the Academy at Bourdeaux; by M. de Sauvages, *Conseiller-Médecin du Roi*, &c.

† Idem, see also the learned *Dissertation* of the same author, on the *Animaux venimeux de France*, Part I.

‡ *Institut. Med.*

ous liquors, dilutions, oily emollients, and acids that resist putrefaction. Ramazini\* advises Apothecaries to guard themselves against the dust which flies from cantharides when they pound them; and to take before, or even while at work, a glass, frequently, of the emulsion of melon seed, of milk or whey Lindestolpe † asserts, after several observations, that nothing is more efficacious against the action of cantharides, when they lacerate the neck of the bladder, than the drinking a considerable quantity of acid liquors, and applying them exteriorly: the best of these acids, for exterior use, is white-wine vinegar, made warm; but the simple oxymel may be more advantageously employed interiorly. Other Authors § indicate, and recommend equally, emulsions made with sweet almonds, seeds of a cold nature, milk taken in great abundance, the syrup of diacodium, a ptisan made with the root of marshmallows and linseed; lenifying injections in the bladder, when it is possible to be done; and a half bath of lukewarm water. In short, M. de Sauvages prescribes baths, bleeding, emul-

\* *Opera Medica & Physiolog.*

† *De Venenis.*

§ Forestus, Wedelius, Bartholinus, &c.



sions for filling up the general indications, and camphor, which presents, says the celebrated professor of Montpellier, (after an English practitioner) a specific remedy\*.

I conceived it my duty to point out the means of remedying the accidents which cantharides may cause, because these accidents but too frequently occur. An instance of this kind appeared with force in a man who resigned himself to sleep under the shade of a tree on which were cantharides. In other persons, the touch of these insects has sufficed to occasion them inconvenience.

The flesh of the Lion has also been recommended for exciting to Love: but Venette does not place any confidence in this aphrodisiac, because experience has shewn, he says, that this flesh was an enemy of men. A physician, he adds, having given three drachms of it to Vaticus the Caliph, for the purpose of exciting him to love, instead of curing, he killed him. After that which I have before observed, no person can suspect me of attributing to lion's

\* *Dissertation sur les animaux venimeux de France.*



flesh the virtue of preparing a man for excessive enjoyments; but, on the other hand, I cannot admit that it is pernicious enough to serve as a poison when used for aliment. It has a disagreeable and strong taste; and, nevertheless, it is eaten, when they can find it, by the Negroes and Indians, who do not complain of any unpleasantness, and from whence no accidents appear to have resulted\*. On the contrary, the virtue is attributed to it of fortifying the brain, and of dissipating vapours†. For these reasons, we must not believe, that three drachms of that flesh could compass the death of Vaticus, if the physician who gave it had not mixed therewith some other ingredient, capable of occasioning the accident.

Few animals have obtained so great a reputation in the *Materia Medica*, as the hart; while that quadrupede, if we give credit to some authors, is in medicine an universal preserva-

\* See *l'Histoire Naturelle* of M. Buffon. Tom. XVIII. 12mo.

† See *le Dictionnaire des Animaux*, at the art. LION. *L'Histoire Naturelle des Animaux*, b. Arnaud de Nobleville, &c. tom. V. *Les Voyages de Labat*, &c.

tive. Pliny observes, that the hart is never attacked with the fever. The use of hart's flesh is likewise a remedy for that disorder\*. 'I know several princeffes,' says this Naturalist, 'who lived a long time, without being ever attacked with the fever, merely through the diurnal use which they made, in their repasts, of hart's flesh †.' Most of the ancients have regarded all parts of the hart as efficacious against poison: but the moderns have excepted the tail, which, they say, is a violent venom.

Cardan assures, that the thick tears of the hart are an efficacious preservative, when carried about the person. Agricola says the same of the teeth of that animal. And a philosopher of the Platonic sect asserts, that it is sufficient to be covered with the skin of a hart, to guard against every species of poison. It is well known what miraculous virtues are at-

\* Pliny observes, that it is necessary to kill the hart by giving it a single wound only, for the purpose of preserving this effect. Several authors have shewn the absurdities of Pliny, on this subject.

† Book VIII. chap. 32.

§ Sextus.

tributed

tributed to the improperly named *heart-bone of the hart*; and it is also known, that this cartilaginous substance is recommended in diseases of the heart. No one, now, will be actually surpris'd, when I say, that the virtue has been attributed to this animal's penis of furnishing man, in abundance, with that precious fluid which is the source of amorous delights.

It is not my object to survey all the parts of the hart, recommended as serviceable in diseases; I shall solely examine on what those virtues are founded, which have been ascribed to some of its parts, with relation to love.

Xenophon informs us that, if we anoint the testicles and private parts of a man with powder of hart's tail, calcined and ground with wine, he becomes excited and feels amorous desires; which, when too excessive, may be calmed by anointing the same parts with oil. Since the time of Xenophon, this *aphrodisiaque* has been extolled; but, at present, it is apparently held in little repute, because its efficacy has been found to be insignificant. I trust, I have discovered the reasons why the tail of the hart was regarded, by the ancients, as a



famous stimulant. It was believed for a long time, (that is to say, till zootomy, or the dissection of animals, had enlightened the science of Physic) that the tail of the hart furnished a receptacle for the bile; that the abundance and acridity of this liquor caused the lubricity; and that the hart, being transported by an erotic furor, pendant the rut, becomes the most lubricous of all animals: therefore the bile of this quadrupede, applied to the natural parts of another animal, irritates those parts. This reasoning, at the present day, falls to the ground of itself: for it is well known that the hart has indeed no gall-vesicle; but that its tail, which in length only differs from that of other animals, does not contain any more bilious humour than the other parts of its body. For the remainder, the application of the hart's tail, as recommended by the ancients, probably produced good effects on men of a cold temperament; and see, here, how this might have happened. The vertebres, that compose the extremities of the spine, not being entirely calcined, must, through friction, move and irritate the fibres, and thus cause that sort of rigidity necessary to erection; while the wine, by its penetrating quality, contributes to the same effect. This  
explication



explication will account for all the wonders attributed to the tail of the hart, because every other substance may fill up the like indications, and simple frictions produce the same thing.

Under the exaggerated, and even spurious, virtues attributed to the penis of the hart, its capability of conducing to love, as we have seen, has been principally vaunted. We observe, that the animal must, of necessity, be killed in the time of coupling; for by that means, says Etmuller, the secretion of the seed is infinitely better excited, when a drachm thereof is given, as powder, in a poached egg or good wine. Easily may we see, that it is precisely with this *aphrodisiaque* as with that wherein borax is incorporated; namely, that it operates on those temperaments, that scarcely need to be moved by an egg, or that may, by wine, be stimulated to love. The penis of the hart possesses no other virtue than that of a desiccative absorbent, when administered in powder, and that it is mucilaginous if employed as a decoction. If the ancients ascribed to it other qualities, they were imaginary, and drawn from  
I 2 chimerical

chimerical details, that deserve to be proscribed in an enlightened age.

The flesh of the sea-tortoise has also been regarded as capable of prodigiously augmenting the generative powers of an individual, if ate in the season when those animals are disposed to love\*. Vallisnieri attributes the same effect to frogs; and the like has often been said of the ostrich. ‘Such are the flights of human understanding,’ says M. de Buffon, ‘when first struck with a rare and singular object: it is pleased to render the same yet more singular, by ascribing to it properties that are chimerical, and frequently absurd: thus is it pretended. that the most transparent stones which we find in the ventricles of the ostrich, possess the virtue to procure good digestion; when worn on the neck; and that the interior tunicle of its gizzard is adapted to reanimate a languid temperament, and to inspire love.....&c.\* This ardour,’ continues M. de Buffon, speaking of Quails, ‘has given some

\* In July and August.

† See *l’Histoire Naturelle des Oiseaux*, tome II. 12mo edition.

‘ persons

‘ persons occasion to attribute to the eggs and  
 ‘ the fat of this bird, the property of restoring  
 ‘ decayed powers and fatigued temperaments:  
 ‘ it has even been asserted, that the simple pre-  
 ‘ sence of this bird in a chamber, furnishes  
 ‘ those who sleep there with venereous dreams.  
 ‘ ... We must recite errors, because they, in  
 ‘ the end, destroy themselves\*.’

It yet remains to speak of Opium, whose virtues have been extolled with an enthusiasm, calculated to produce destructive consequences. The observation made by Venette, and of which he is himself the subject, is a dangerous allure-ment for youth; especially as the author joins it with circumstances that lead us to regard opium as a means capable of procuring a sort of contemplative voluptuousness, that perhaps, by certain characters, would be preferred to that pleasure which results from the union of the sexes. I may be permitted to transcribe the entire passage of Venette, and reply thereto, according to the exigency of the subject.

‘ Perhaps I shall be blamed,’ says this phy-  
 sician, ‘ for placing opium with the remedies

\* Idem, tome IV.



‘ that stimulate to love, when the whole of an-  
 ‘ tiquity reckoned it cold to the fourth degree,  
 ‘ and fatal to man through the excess of this  
 ‘ quality.’

Yes, certainly, M. Venette, you are blame-  
 able; not for placing in the rank of *aphrodisiaques*  
 a substance which is reckoned cold in the fourth  
 degree, (this scale of heat and cold is another  
 affair); but because you dare name, in a Work  
 that lies open to the whole world, as favourable  
 to love, a formidable poison, which never ceases  
 to be otherwise, than when employed by skilful  
 physicians.

‘ So far, it may be said, from inflaming our  
 ‘ desires towards women, this remedy causes  
 ‘ sleep, and renders us stupid instead of amo-  
 ‘ rous. But, if we reflect that it is bitter  
 ‘ and sharp to the taste, that to fire it is in-  
 ‘ flammable, and that the Orientals use it for  
 ‘ the purpose of becoming valiant in war and  
 ‘ among women, we shall, without doubt, be  
 ‘ of another sentiment. When the Turkish  
 ‘ Emperor levies an army, the soldiers provide  
 ‘ themselves with opium, which they use as  
 ‘ our

‘ our mariners do tobacco, if we may credit  
 ‘ Bellonius.’

It is not alone in time of war that the Turks employ opium: when once they are accustomed to it, and have extended the habit so far, as to take a considerable dose, (that sometimes amounts to as much as 72 grains in a day) they are subjected to grievous accidents by totally abstaining, all at once, from its use. Thus is it not necessary, that a man in Turkey resolve on the employment of opium, to fit himself for warlike combat, or to sleep by his females; while he is forced thereto, and has reduced it to a custom. He cannot suffer the privation; like a drunkard, with us, that can neither renounce wine nor spirituous liquors. For the remainder, we shall hereafter see, that, in general, opium is by no means so abundantly used as Travellers would persuade us. The small number of men who are attached to this substance, cannot be compared with those, in Europe, that excessively drink wine and other intoxicating liquors.

‘ A small dose, taken internally, excites  
 ‘ the vapours, that fly up to the brain, benignly  
 I 4                      ‘ disturbing

‘ disturbing the imagination, even as wine: but  
 ‘ an excessive dose entirely evaporates our na-  
 ‘ tural warmth, and totally dissipates our spirits,  
 ‘ like saffron when too abundantly employed.’

Who shall prescribe this light dose, that is solely adapted to rejoice the imagination? A bit of opium, that was put into the cavity of a hollow tooth, caused the death of the person who made that essay. Introduced into the ear of a Spaniard, tormented with a cruel insomnolency, he fell asleep; but, on awaking, was insensible, stupid, and imbecile; and death ensued\*. Galen informs us, that a gladiator died through means of an opium-plaster, which his adversary had applied to his head. A female slept profoundly for the space of four-and-twenty hours, after having taken half a grain... Who can undertake to say, that she would not have died, if the dose had been increased to a grain?

M. Lorri, in 1756, made some curious observations on opium; the result of which was, that we cannot, generally, be too circumspect

\* *Anecdotes de Médecine, Part I. Anecd. CII.*

in the use of narcotics. That physician saw a man, extremely healthy, who being occupied in removing unpurified opium to new vases, was, without *any previous gaiety*, attacked with a violent numbness of the senses, that could only be dissipated by sleep. On the other side, a man, most grievously tormented with the itch, could never enjoy any rest at night till he had taken four grains of this narcotic. M. Lorri attended a man, thirty years old, who was *erotically in love, and incessantly agitated by his scruples*, but otherwise in a good condition: every night was marked by furious accesses, that proved extremely troublesome to his attendants. By means of an anodyne potion, M. Lorri was fortunate enough to calm this disorder; he even slept during three hours: a grain of opium was put into the calming potion, and the same night he had an uncommonly furious access: the next day, two grains thereof were prescribed, and his fury augmented, \* &c.

\* The experiments which M. Lorri made on different animals, demonstrate that the use, even externally, of opium, demands the most scrupulous attention. Some of these observations may be seen in the *Journal Encyclopédique* for January 1756.

He



He who first obtained a knowledge of opium, enriched Medicine with an efficacious means to calm a too violent agitation of the spirits, and to appease excruciating pain: but how necessary is it, that this substance be alone employed by a prudent physician!

*Saffron* was frequently used by the ancients, as an excitement to voluptuousness. It is yet commonly employed in Poland and Courland; and the Spaniards and Italians hold saffron as a preservative against many diseases. Bacon positively advances, in the Work which we have cited when speaking on nitre, that the practice of the Irish, in dyeing their shirts and shifts \* with saffron, contributed not a little to the prolongation of their lives; and that the English were indebted for a part of their vivacity to the abundant use which they made of it in their meals. In another work, this author advises the mixing of saffron in those remedies which were proposed to retard the grievous

\* Scaliger says, that this custom prevails in Ireland, as well as in Scotland; and that the vulgar people use saffron in this manner, to wear their linen six weeks, and even longer, without having any thing to fear on the score of filth.

effects of old age: for saffron, says he, directs its action towards the heart, cures its palpitations, drives away melancholy, fortifies the brain, and fills the spirits with gaiety\*. Finally, the celebrated Boerhave regarded saffron as a powerful and energetic mover of the animal spirits; because, says he, it is aromatic, stimulative, heating, and, of consequence, discutient, resolving, aperitive, and fortifying.

I therefore regard saffron, with Venette, not as a powerful exciter to love, but as scattering through the whole machine a sort of freedom, that, joined to the gaiety which it imparts, disposes to pleasure, by conducting thither the tender inclinations†; and accelerating the moments of transport which it procures us, with-

\* Hoffman, Lister, Bontius, and other physicians, have written eulogies on saffron.

† In this respect, the virtues of saffron have been greatly exaggerated. Schulzius says, that if we hold an empty bottle, in which essence of saffron has been kept, to the nose of an infant, it will instantly begin to laugh. And another author asserts, that if we weave a ring with saffron, and place it on the fingers of the left-hand, the heart will immediately become joyous.

out

out making too great an impression on the voluptuous organs. Saffron penetrates into our vessels, through the fineness of its parts, and produces those good effects attributed to it, and which experience daily establishes.

Among many observations, which it is in my power to recite, as a demonstration of these penetrating qualities, I shall only mention one, that has most affinity to the object under consideration. A young man, of two and twenty, after using aliments in which saffron had been mingled, produced a prolific liquor. that exactly resembled the teint of that substance\*.

It results, from what I have so far remarked, that saffron may afford efficacious succour under a variety of circumstances: but its use must by no means be abused; for, taken too often, and in too great quantities, it becomes,

\* *Ephémérides des Curieux de la Nature*, Dec. 3. ann. 6. obs. 273. We could hereto adduce several authentic observations, which prove that saffron has given its teint to some infants in the womb, and which colour has been visible on their entrance into the world. See *les Ephémérides*. Dec. 1. ann. 1. obs. 60.

as narcotic, a dangerous poison, against which, physicians have sought for antidotes\*. According to Dioscorides, three drachms suffice to occasion death. I even believe this dose excessive, and that from a smaller quantity the same effect would result. A merchant's domestic, accustoming himself to lay down, and to sleep, near a great quantity of saffron, died in consequence, after having endured several previous accidents†. Amatus Lusitanus reports many instances, which expose the dangers attendant on an immoderate use of saffron; but which I shall not recapitulate. It is sufficient to say, that saffron may be given from twelve to twenty grains; that this dose must never be exceeded without the advice of a physician; and that it—though taken even in a small quantity, may commit great ravages on those not accustomed to its use—is, on the whole, unserviceable to plethoric persons, and young folks of a bilious temperament, whose humours are with facility disposed to irritation.

\* Boerhave prescribes aqueous, oily, and acid vomits, and whereof honey is one of the ingredients. These antidotes must be taken in large quantities, and frequently repeated.

\* *Dict. de Med.* art. CROCUS.

‘ The



‘ The Orientals, that aim continually at  
‘ the excess of love,’ continues Venette, ‘ keep  
‘ their imaginations incessantly embarrassed with  
‘ lascivious objects: they become, through the  
‘ use of a little opium, to which they are ac-  
‘ customed, yet warmer and more impassioned  
‘ than at first; and thus feel itchings and titil-  
‘ lations over the whole body, and principally  
‘ on their natural parts: so that I am not aston-  
‘ ished, by any means, at their rashness in  
‘ war, and their lasciviousness with regard to  
‘ women.’

After what I have said of the tempera-  
ments, no great pains will be required to dis-  
cover the dominate principle that carries the  
Orientals to physical love; and to which they  
are, moreover, hurried on with greater violence,  
by the effeminate lives that most of them lead.  
Incessantly in the midst of several females,  
whose happiness depends on a knowledge of the  
art of pleasing their masters, it is not surpris-  
ing that they have recourse to means esteemed  
capable of plunging them into pleasurable excesses.

These efforts, for obtaining supreme feli-  
city, have been exerted by all nations. A

‘ ‘ussulman

Mussulman availing himself of opium, to become the more vigorous in his seraglio, raises my astonishment no more, than a rich Siberian, in another climate, preparing the way to pleasure by the view of lascivious pictures, placed in his apartments by voluptuousness; by the perusal of obscene books, dictated by debauchery; and a variety of other means, invented by inclinations to, without the ability of satisfying, desire.... No, these endeavours do not excite in me any surprise; for I know what man is capable of, to serve his passions: but I know, likewise, that Nature has given to all men ( I here take no notice of some accidental exceptions ) the means of tasting voluptuousness, and that these faculties cannot be augmented in conformity to the violence and the immensity of our wishes.

The Turks, nobody can deny, are hale and robust; being held, at the present day, for the most vigorous of all discovered nations: they are already indebted to the goodness of their constitution for a part of their physical ability. An exalted imagination, derived from the influence of their climate, moreover impels them to pleasure; especially, if we reflect with attention,

tention, that in a country where the arts and sciences are excluded, mankind necessarily incline with greater aptitude to sensual enjoyments. Those of whom we speak, possess a gravity, which prevents their resigning themselves to the pleasure — that is yet opposed by their melancholic character — which affords tranquil spectators delight when attending those public amusements in vogue among other nations, who entirely give way to physical love\*.

The robust constitution, therefore; the exalted imagination; the exclusion of amusements that are incompatible with their gravity, or rather haughtiness; are the means which impel them to satisfy the predominating passion.... These are the motives for establishing that reputation in love, which the Turks have acquired, without being under the necessity of

\* The Turks despise gaming; and view the dance, with relation to themselves, as a talent beneath the dignity of man, and that suits those only who would render that dignity more abject and more contemptible in their species. They make a great matter of their music; and, nevertheless, there is not a Turk, for the little that he respects it, who will deign to touch an instrument.

recurring



recurring to a substance, for realising their transports *that excites itchings and titillations on the natural parts.*

Travellers and Historians have led us into an error with respect to opium; from whom Naturalists have servilely copied: and they obtained credit, till more exact Observers opposed themselves to this universal pre-judgment. Mr. Russel, and Mr. Porter, have given the Public such éclaircissements as are capable of opening the eyes of those persons, who believe that opium is in general use among the Orientals, and that its *aphrodisiaque* virtue merits the celebrity which it has acquired.

See here what that estimable physician, Russel, has communicated to us, who studied the manners of the Mussulmen; and who, by his unprejudiced observations, is entitled to more general confidence than those narrators- who have blindly followed each other. Mr. Russel, in his Natural History of Aleppo, &c. assures us, speaking of opium, that it is by no means so abundantly used, as we are generally led to believe in Europe. ‘Those who employ it,’ says he, ‘are regarded as debauchees; and they



‘ die at an early period; in a state of infancy, with  
‘ all the symptoms of old age and decrepitude.’

Mr. Porter, who resided at Constantinople in quality of Ambassador to his Britannic Majesty, enters into satisfactory details on the object here in question. According to this gentleman, it was, with a knowledge of the cause, that Mahomet forbade the use of wine to his followers: he pretended, that wine produced in them quite other effects than among other men: these effects, he said, were a violent agitation, that terminated in madness and phrensy. Several principal officers of the Seraglio, and of the Porte, possess so strong a passion for this liquor, that they have invented small leathern cases, in order to convey it themselves, without being under the necessity of trusting their most confidential domestics. ‘ I have seen  
‘ some of them,’ says Mr. Porter, ‘ fill these  
‘ long tubes of leather therewith, and lace  
‘ them round their bodies, to carry it by stealth  
‘ into the Seraglio, at the risk, perhaps, of their  
‘ existence.’

See there, then, the Turks braving the law, to satisfy their passion for wine; while they  
have:

have opium, whose marvellous virtues are infinitely superior to those of the liquor for which they venture their lives, if we may credit the exaggerations of travellers. From whence comes, then, that preference which the Mahomedans give to wine, if it were not that its virtues are above those recognised in opium? If they have recourse to the latter, it is only when wine cannot possibly be procured. ‘When, towards the decline of life,’ says Mr Porter, ‘the scrupulously devout, practise on the Turks; or when those who occupy important trusts; apprehend that the odour of this liquor will betray them before the Grand Seignior, they take opium in the place of wine, that is no less intoxicating, and the effects of which are yet more prejudicial to the physical and intellectual faculties.... But, at present, amongst the great, the generality of those who entertain scruples, or who dread discovery, distilled liquors are substituted.... The custom of drinking wine is no less generally regarded as an abominable vice.... It is even a disgraceful thing to take opium habitually; for when they would decry a man of consequence, known to make use of it, they say he is a *Tiriachi*, or opium-eater; which is equal to

K 2

‘advancing,

‘advancing, that he has a deranged and disordered head.’

We see, by the observations of Messrs. Ruffel and Porter, how greatly naturalists have been imposed on by travellers in this respect; and of what consequence it is to truth, that men wisely observe, who employ themselves in writing. But let us return to Venette.

The itchings and titillations of which this author speaks, derive their origin from all that can trouble the imagination; and when it is thus with a man, otherwise not disordered, his passion will always incline to that which is born with us, and avowed by Nature; namely, love. It must be observed, that, by undisturbed, I do not alone imply the state of a man in whom all the animal functions are executed with facility, but likewise the moral disposition: for if such man be of a cruel and ferocious character, inebriety will not always dispose him to pleasure; of which we have horrible examples.

When the Turks took opium before they delivered a battle, if that substance had the exclusive privilege of directing, with force, their transports



transports towards voluptuous pleasures, neither honour, glory, hatred, awe, nor any other inducement, would be sufficient to lead them on to combat; and an Oriental camp would, perhaps, exhibit a frightful spectacle, that Love could not behold without anguish, and that must convey horror into the bosom of Nature. But we are told that the contrary happens; that the Turks are rash in battle, and lascivious with women. Let us conclude, that opium is a poison which operates according to circumstances: a drunken man sings with his friends, fights with them, and embraces his wife, agreeably to the disposition in which he finds himself.

‘ It is a poison for us, who are not accustomed to take it in quantities; unless, indeed, we were as healthy, and likewise so robust, as M. Charas, when he took twelve grains thereof at once. For myself, I durst never give scarcely more than two or three grains of crude opium to the most vigorous patient; always recollecting the dreadful effects which I have seen occur from the misuse of this remedy, and the precepts that Zuingerus has given us relative to that drug.’



Opium, when not administered by a physician, acts as a poison on men of every country: and of consequence on the Turk, when first he employs it; from which dangerous accidents would result, if he did not commence with a trifling dose. Without entering into a copious discussion of the manner in which opium agitates the animal economy, I must, once for all, say, that it exactly operates as all other narcotics. It extraordinarily rarefies the blood, and, therefore, dilates in proportion the vessels which have little elasticity; as, among others, those of the brain. From hence follows a compression on the origin of the nerves, a suspension in the secretion of the animal spirits, a general cessation of all the functions that depend on the organs of sense, and an universal, but transitory, paralysis of all the bodily nerves, excepting those only which serve to the movement of the heart and respiration: for if the compression unfortunately extended to the origin of the nerves, the animal life would be closed\*.

\* *Cours de Chymie de Lemerî, commenté par M. Baron. Chap. XXV.*

It is easy to see, that opium agitates, and must agitate, men of whatever country; at least, it must. more or less, manifest its sensible effects in all climates. The warm region of the Turks may, in some degree, deaden the action of this narcotic; to which also their manner of living abundantly conduces. Being extremely moderate at table, and suffering no day to escape without using the bath, they have very open pores, relaxed fibres, and a small quantity of blood: from all which it follows, that circulation, in such-like bodies, does not occur without heaviness, and that their vessels are extremely susceptible of dilatation; wherefore the blood finds space enough to rarefy itself, without forcing any thing, by the action of an ordinary dose of opium. Thus do they experience no compression at the origin of the nerves, till, by a considerable portion of opium, they have so far carried the rarefaction of the blood, that the vessels can to the utmost distend without bursting. But the quantity of opium necessary to produce this effect, must, in the Turks, be extremely great; for, before their blood has acquired bulk enough to occasion this compression, the greatest effort of the circulation is directed towards the skin, where, in warm coun-

tries, it encounters but little resistance; through which, the transpiration is considerably augmented, and the somnific influence of the opium diminished in the same proportion\*.

It does not in anywise follow, that M. Charas could bear twelve grains of opium, because he was *healthy* and *robust*. The Turks would even be unable to make any use of it, if the climate were not a little favourable, and, like as we have seen, if the regimen, and the bath, did not prove particularly advantageous †. The use of opium, without occasioning destructive effects, depends on certain circumstances. I have previously mentioned a woman who, having taken half a grain of it, fell into a deep sleep for four and twenty hours, and that probably she would have died, if the dose had been a whole grain; and, nevertheless, when recourse was had to the same remedy, that had so well succeeded in procuring her repose, they had the temerity to extend the dose

\* *Cours de Chymie de Lemer.* Chap. XXV.

† We shall elsewhere see the great advantages which they derive from the habit of frequently immersing themselves in water.

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to half a drachm (36 grains); and this quantity involved the patient in scarcely twelve hours sleep.

To confirm what I have advanced; that the strongest and most healthy men are no more capable of using opium internally than others, I shall cite Geoffroi the Elder, who says, he knew a woman that was obliged to take twenty-seven grains thereof daily, to calm the dolor occasioned by a cancer. I do not believe that, in our climate, a similar dose of opium could be administered with impunity to a person so strong and healthy as we here suppose. The whole, then, depends on certain actual dispositions, of whose existence it would be imprudent to assure ourselves for the purpose of giving opium in considerable quantities.

‘ The body is not a medicament than so far as it  
‘ is applied apropos, or that it enters into oppo-  
‘ sition with the state of our parts and those  
‘ from whence it must derive its health; or  
‘ where that health must be acquired by the ap-  
‘ plication of the remedy.... The medicamen-  
‘ tal virtue of a body is always conditional; it  
‘ depends on the state of the fluids or the so-  
‘ lids of a man who uses the remedy, and may  
‘ become



‘ become prejudicial or venomous, if the condition of that man be sound\*.’

Venette, as physician, should have given us those observations on that train of evils caused by the improper use of opium, which he had occasion to witness. By thus adding to the relation of unfortunate occurrences, left by some excellent practitioners†, he would have rendered the following passage less dangerous to many of his readers.

‘ I am not astonished, that the Turks and other Orientals have such an immoderate inclination to opium, for the purpose of enjoying, through that means, inexpressible voluptuousness.’

I once more repeat, that opium is needful for those who have been accustomed to it. They commence with its usage from debauchery, having the like views as some lechers in our climate, who avail themselves of *satyrion*; but,

\* *M. de Sauvages, Dissertation sur les Médicaments.*

† Zuingerus, Stahl, Willis, Hoffinau, Sennert, Sanctorius, &c. &c.

in

in the end, those who become habituated to opium, cannot dispense with its use\*. The Turkish couriers, who are charged with pressing dispatches, take it in the course of their route; availing themselves thereof, when fatigued, which restores their strength and their courage†. Many, among us, use spirits from necessity; others, solely, for the pleasure which they derive from thence: but certainly a stranger, who has no knowledge of our beverage,

\* The Turks, to render more delicious the opium which they use at their feast, called *Biram*, mix something with it, through which it is in effect rendered highly agreeably to the taste; and this, without doubt, brings it so strongly in vogue. Thus have they acquired a habit and a necessity. *Abrégé des Transformations philosophiques*. Vol. II.

† A courier, going from Constantinople to Samuel Barnadiston, Esq. fell down as if dead, in a house of entertainment on the road: the family, in consequence, were surprisèd and confounded; but one of the servants, judging that this swoon was occasioned from the courier's having consumed all his provision of opium, forced a small quantity thereof into his mouth. The courier immediately recovered, and confessed that the domestic had served him in lieu of a good physician. *Dict. de Med. art.* OPIUM.

would

would not fail to say that Frenchmen used these liquors wholly on the score of pleasure; and, perhaps, might even add, as an excitement to debauchery with women, having observed that wine conducts mankind towards voluptuousness. He might also imagine, equally, that drunken men possess a sort of felicity, by attending to those who, when intoxicated, exalt their happiness through the most gay and the most animated songs. We may therefore assert, that this *inexpressible voluptuousness* is nowise such as Venette strives to persuade us; and that it, as in the case of our drunkards, is rather seated in a troubled imagination, than in real sensations that affect the man. I can still add, in confirmation of what I have advanced, that a quadruple dose of opium is sometimes given to maniacs, without its communicating to them this tranquillity of soul these extasies, which, above all, we must endeavour to procure in a disease, where the assistants have every thing to fear on the part of the patient\*.

\* It is an observation made by Doctor Mead; and which I have already noticed, after M. Lorri, who further confirms its verity.



‘ What relates to myself,’ continues Vennette, ‘ who proved the virtue of this drug, ‘ in nearly a desperate malady, in 1688, I shall ‘ sincerely say what I felt on that occasion. ‘ After fruitlessly using all other remedies, to ‘ moderate the excessive vomitings, and grievous looseness, with which I was afflicted, no ‘ better means appeared in the world, adapted ‘ to my preservation, than the employment of ‘ two grains of the extract of simple opium. ‘ Scarcely had I taken it, ere I felt myself cured, ‘ as if by a miracle; and enjoyed, a whole day, ‘ such pleasure as cannot possibly be described. ‘ A fine, soft, and tickling vapour, insensibly ‘ flowed, as I thought, throughout the nerves ‘ and external membranes of my body. This ‘ vapour caused me an excessive voluptuousness: ‘ for I felt, from the neck and shoulders to the ‘ rump, a tickling that afforded me perfect ‘ pleasure. Then, this agreeable vapour spread ‘ itself towards the feet and the knees, where, ‘ particularly round the ball of the knee, I was ‘ conscious of inexplicable ticklings. I felt ‘ this pleasure, while slumbering, several times ‘ during that day; so that, afterwards, I did not ‘ once lament my illness, having tasted a happiness



‘ nefs resembling that of heaven, and a pictured  
‘ image of enviable felicity.’

Venette does not give a sufficiently circumstantial description of his disease, from whence we might judge if the opium was indicative or not: but it is certain, that he owns himself indebted to opium for his cure; for which reason I shall not dwell on a subject that, moreover, would render me inattentive to my own. But this *beatitude*, these *pleasures*, that resemble *those of heaven*, do not convey to us any information; and Venette, in speaking of the effect, should have attached himself more extensively to the cause.

In the situation which he has described, his imagination was easily exalted; and what another, perhaps, would have considered as dolor, and general uneasiness, Venette viewed in the light of voluptuousness, the force of which he labours to represent. Nevertheless, it is evident, that opium, when beginning to operate on the membranes of the stomach, (a part so delicate, that it has been regarded by some philosophers as the seat of the soul) causes a sensation, perhaps agreeable to many persons,

persons, which by means of the nerves, that are affected, may be communicated to the other parts : but this sensation widely differs from that species of extasy, that felicity, which is here in question.

We are compelled to allow, that, though opium occasions a trifling sensation of pleasure, under some circumstances, the imagination has yet a long course to pursue, for the purpose of conducting man to this supreme felicity. The Indian empirics avail themselves of opium, (to which, nevertheless, they add other substances) with the design of hurling those who take it into a sort of delirium, which they consider as real extasies. Those quacks even announce, before they proceed, all that will be seen and heard in the extasy; and all this indeed occurs: but it need not excite surprise... How may persons believe they have beheld the Devil, and assisted at a nocturnal assembly of witches, after their imagination has been heated by one of those impostors that we honour with the name Magician!

Among the Siamese, opium is absolutely a contraband article of commerce, because the effects

effects which it has produced, at different times, caused the greatest ravages. The present reigning Monarch pronounced the penalty of death on several of his subjects, who had introduced opium into the empire.... What is, then, the powerful motive, that excites the Siamese to expose their lives for this satisfaction? We should scarcely believe it to be such as is alleged! Opium is here no more a substance that has the virtue of giving man prodigious talents with regard to love.... It enables the Siamese to *dream*; and, in order to procure that pleasure, they trample on the law! The greatest number of those who employ this substance, smoke it, like tobacco, which involves them in soporiferous intoxication; when they acquire, according to their own account, sublime and magnificent ideas. The Author of the History of Siam, in treating on this subject, adds reflections which accord with what I have already said, as to the effects of opium and wine on different individuals. ‘ Every-one has dreams conformably to his temperament: the ambitious man beholds, at his feet, kings and slaves in chains; the bilious is struck with a spectacle of horror and depravity; and gentle and beneficent characters see all mankind smiling on them.



‘ them. In fine, there is nothing, however  
 ‘ sacred, on which the Siamese would not in-  
 ‘ fringe, to procure opium, that is vended,  
 ‘ weight for weight, against silver : a circum-  
 ‘ stance by no means astonishing, among a peo-  
 ‘ ple persuaded that dreams are books, in which  
 ‘ their destinies are written\*.’

When we collect together what worthy and credible Travellers have said of opium, it will be seen that this substance does not even pass current in those countries where it is employed as a powerful *aphrodisiaque*.

Whether *orchis* provokes to love, or not, we have seen what deserves credit in that respect †: but it is no less certain, that the Turks, the Persians, and Chinese, have an *orchis*, which they commonly employ, as an exciter to enjoyment. Opium, then, is not viewed by these people as capable of fulfilling the desires in this instance! If the Siamese use opium, it is to discover their destinies in those dreams

\* *Histoire Civile & Naturelle du Royaume de Siam*, &c. 1771, tome I. chap. IV.

† See the commencement of this Chapter.



which, through imagination, this substance procures them: they have recourse to *Arach* and *Betel* for excitements to love.

In the Mogul's empire, opium, according to M. Tournefort, is so common in the shops; as tobacco in our's; and the inhabitants use it habitually; but not till they have mixed with it rhubarb, or an extract of rhubarb. Prosper Alpin and Bellonius mention, that the Egyptians use opium to render themselves more joyous and intrepid; but that those who thus employ it are, however, less regular in their functions than such as abstain therefrom; are more cold, always apparently intoxicated and stupid, and of an impracticable commerce, &c.

The only effect that opium produces on the Persians, is inebriety; and when, in that country, a drunken man is denoted, they say he chews opium. The Government proscribe in vain the use of this substance, having never been able to accomplish their design. Whatever instances there are, that opium visibly affects the health\*, the Persians always continue

\* *Mélanges intéressans & curieux*, &c. tome VII.

partial to that drug, and avail themselves of it as a decoction, in pills, or mix it with the tobacco which they smoke.

But, some may ask, if opium be so dangerous as we are led to believe, why do these people so obstinately persist in its use? It would be easy to answer, on this head, from many striking examples, which prove, that the prepossession of mankind, in all countries, has admitted of usages the most contrary..... Let us not humble the self-love of our compatriots, and seek in far distant regions a fact which proves what I here advance.

The Siamese use continually a mixture of betel, arach, calx, and leaves of tobacco, with which they rub the teeth and the gums, to conserve the mouth, and as a preservative against corruption. This custom is general; nothing can destroy it. Does it not afford matter of astonishment, that, regardless of the confidence which the Siamese place in this composition, their tongue is hollow in several places, inso-much that they are obliged to scrape it every morning, to clear off the slime occasioned by this medley of drugs; and that, in fine, very

few men are seen who have conserved their teeth to a certain age\*. Tell a Persian, that the opium which he uses from prejudice and custom, militates against his interest; say to the Siamese, that the mode which he employs for conserving his mouth is precisely what corrupts it;—neither the one nor the other would credit the assertion.

Wedelius informs us, that opium taken by persons of a warm temperament, causes nocturnal pollutions and continual priapism, *particularly if they have a disposition to these maladies*. It is likewise, adds this physician, a powerful *aphrodisiaque*, when mixed with amber, or the essence of amber.

This author restrains the virtue of opium, by acknowledging that it operates, with relation to love, on those persons that are thereto sufficiently disposed; and while he adds amber as a second means, when it affects the temperament. But we seldom give amber in substance, except to aromatise some medical compositions; and, with regard to the essence of amber, it may,

\* *Histoire de Siam*, &c. tom. I. chap. XII.

through



through its penetrating and cordial qualities, rejoice the spirits, and consequently dispose to love, without meriting, more than other mixtures, the imposing title of a lust-exciting remedy.

I believe, that the reputation accorded to opium will still considerably diminish, after the explication I have given of the manner in which it operates.

When it is admitted, that opium rarefies and augments the blood to an extraordinary degree; that it puffs up the blood-vessels; that these in such a state press the nerves, and interrupt the course of the spirits and other fluids contained in the weakest vessels; we may conceive, that this substance, and other narcotics, can, and must, give to the man those exterior signs that announce his valour toward females. But if we reflect, that the nerves, and other passages, are in some sort obstructed during the action of opium\*, it may from thence be

\* Physicians allow, that opium arrests all the evacuations, as the saliva, the urine, the stools, &c. It alone forces out the sweat, which it augments.

concluded, that this substance must produce violent desires, which are augmented by an apparent prospect of satisfying them; but, at the same time, it occasions a kind of imbecillity, that originates in the too great vigour of the principal organ of our pleasures. My conjecture is founded on observations.

It is said, that the Chinese established at Batavia, avail themselves of a certain electuary, which they name *affion*\*, to stimulate their desires; and its effect, we are told, is so violent, that a brutal passion ensues, which continues the whole night, and that frequently compels the mistresses of these people to fly from their embraces. I believe that the effects produced by *affion* are no other than what is equally mentioned of opium. The brutal passion of the Chinese is caused by the state in which they find themselves, and that every instant seems to announce the moment of enjoyment. The obstacle serves to irritate: they persevere under the flattering auspices which they believe is half within view: but this state of rigidity

\* This electuary is composed with opium, which they also administer as a liquid, and call it *Maslach*.

is not solely necessary to taste the delicacies of love, and they are unable to supply that in which their happiness consists... The victim of their desires escapes from these nauseous caresses, that appear foreign to pleasure; she avoids a barbarian, that enters the list of love with redoubtable and wounding arms, without being able to taste or enjoy the reward of victory\*.

In fine, to confirm my opinion on the virtue of opium, taken as an *aphrodisiaque*, I shall add, that it stops all the evacuations, except transpiration, in such a manner, that skilful physicians have cured some men, through means of opium, in whom too frequent evacuations diminished the seminal fluid. I know that it would prove dangerous to give this substance in all cases, where a tendency to lust must be opposed: M. Tissot even shews, that it would be prejudicial under many circumstances; but it is no less true, that opium is likewise detri-

\* But why do these men so obstinately continue the use of *assien*, or the *maslach*? I would ask why the Siamese do not quit their corrosive powder, while they might with facility be convinced that the effects are totally opposite from those intended?

mental when employed in compositions, for stopping nocturnal pollutions: and these circumstances are indicated in the Treatise on *Onanism*\*.

Men of a gloomy character, and consequently not very communicative, have sought extraordinary means to procure a sort of voluptuous sensation, which they alone are capable of enjoying. The errors into which men plunge with a view of tasting pleasure, form a chapter in the history of deliriums of the human understanding.

A young man of Paris, shut himself up in his chamber, and bound his breast, belly, arms, wrists, thighs, and legs, with cord in running-knots, the ends of which were fixed to large nails driven into the four walls of the room. This youth, who was on the point of forfeiting his life, during this pleasurable experiment, confessed that, when the compression of the ligatures had arrived to a certain height, the sufferings which he underwent at first, were deliciously compensated by the agreeable sensations that succeeded.

\* Art. IV, Sect. XII.



No person, I believe, will try this extraordinary mode of procuring pleasure. When we suppose, what must absolutely be supposed, that the brains of this Mechanician were deranged, it may easily be conceived, that little was necessary to excite his imagination; or, rather, let us believe, that this critical state, wherein were suspended nearly all the functions of the man, by which he was yet connected to the world, in the approach of death, offered such delights which cannot easily be comprehended, and which I shall not attempt to explicate.

An Irish gentleman, that was dragged out of water, senseless, in professing his obligation to a quarter-master who had saved him, said, that his presence inspired in him a secret and invincible horror. This sentiment, which overpowered him, arose, he said, from a delicious and unutterable quietude that he enjoyed in the profound gulf\*.

\* *Anec. de Med.* Vol. I. Anecd. XX. Some other analagous observations may be seen in the same Work, and the explication which the Author gives of these phenomena.

A certain

A certain Montaignac Captain, falling no less than three times from a gallows, through the breaking of the cord with which he was fastened, and being in consequence given up to the Viscount Turenne, he lamented that they had, at a moment when every recollection of dolor was gone, snatched him from such an agreeable splendour, which he could never again represent to himself\*.

We have likewise sought means for procuring the necessary force to taste pleasure, in certain preparations, celebrated by Alchymists. Some men, dazzled by the eclat, the durability, and other qualities, of gold, have imagined that this metal carries into the animal economy an inexhaustible source of life. Empirics have abused the credulity of rich and voluptuous men, by making them pay dearly for the preparations in which, we are told, they mix that metal under different forms. I have read, in a Memoir of the last century, the history of a lady, who, to obtain an heir, strove to reanimate the springs of an exhausted temperament, by using, every morning, in broth, about five

\* *L'Esprit de la Mothe le Vayer, p. 25, &c.*

pounds worth of *potable* gold. This composition, that, for some time, enjoyed a certain reputation, received its tint from vegetables, which resembled the colour of gold; but in which those impostors carefully withheld any portion of that precious metal. And what should it have produced? Chymists know, that the decomposition of gold, in certain respects, is impossible; and physicians are not ignorant that it cannot pass into the blood; that, when prepared, it operates solely on the stomach and intestines as a violent purgative.

Some years since, a certain tincture of gold was brought into estimation, known under the name of *Madame Grimaldi's potable Gold*; the marvellous effects of which, many persons extolled, in all cases, when directed to animate and fortify. But M. Baron has demonstrated, that this liquor was improperly called *potable gold*, or even *tincture of gold*; because gold cannot be decomposed by any kind of dissolvent: and, consequently, all the medicinal virtue of that tincture can alone be attributed to the essential oil of rosemary; the quantity of spirit of wine, which forms the basis of the tincture; and, lastly, the combination of  
this



this liquor with a portion of the acid of *aqua regalis*, which is employed in the composition to dissolve the gold.

We must, in no wise, extend our researches to the bowels of the earth, for means to immortalise and multiply the human species : and here may be applied what a celebrated man said on the art of prolonging life. By searching for this secret, says he, in minerals and metals, we apparently injure Nature. Would she hide, in the entrails of the earth, a treasure of such utility ! Would she, whose desire it is that all should exist, conceal the means of prolonging life in matter so little adapted to furnish us aliment ! And would we, simply by the most subtle operations in chymistry, facilitate the marked and prominent design of Nature\* ! Let us preserve ourselves from such a belief ! If substances torn from the bowels of the earth, are of the greatest utility for the conservation of man, it is, that the diseases which these substances remedy, do not come within the limits of nature : it is that, in the state which she has allotted man on earth, he can dispense with a

\* *Oeuvres de M. Maupertuis, tome II. Lettre XIX.*



salutary metal, which, if I dare so express myself, is become more precious than gold to a great part of mankind. The accumulated disorders which they have drawn upon themselves, being unnatural, they sought for remedies out of Nature: for thus do I name all that does not appear on the surface of the earth; all that demands certain preparations. In short, chymistry, an art so necessary in actual circumstances, must have been unknown to primitive man, because it had not the smallest relation to his state. It is in the gardens of Nature, and by no means in chymical laboratories, says M. Clerc, where the veritable succours for mankind are born\*.

This reflection still corroborates what I have elsewhere advanced, on the subject of the means which we employ for subduing physical love. This effort is disavowed by Nature; and thus, likewise, has she not shed any vegetable on the earth, capable of bruising the temperament. We cannot find greater resources by penetrating the interior parts of the earth; so just is the reflection of M. Maupertuis—

\* *Histoire Naturelle de l'Homme malade. t. I.*

*It is the will of Nature that all should live!*  
 And it is for this reason, moreover, that she has produced no substances capable of conducting man to death, through an excess of pleasure.

She has spilt, on the surface of the earth, aliments adapted to repair the loss which bodies continually sustain; and which are sufficient for the wants of the whole species. The regimen that I have prescribed in the preceding Chapter, is salutary for those who stand in need of a *stimulant* to love: they will find yet other succours in the succeeding Chapter, and also in that on Sterility. The design which I proposed in these remarks, is accomplished, if I have demonstrated that Nature suffers no violence in the natural functions; and that none of the substances which have been vaunted as capable to kindle in man the most violent passion, can second the views of those by whom they are employed.

## CHAP. V.

## ON IMPUISSANCE.

Vois ces spectres dorés s'avances à pas lents;  
 Trainer d'un corps usé les restes chancelans,  
 Et sur un front jauni, qu'a ridé la mollesse,  
 Etaler à trente ans leur précocité vieille:  
 C'est la main du plaisir qui creuse leur tombeau,  
 Et bienfaiteur du monde, il devient leur bourreau.

M. THOMAS, *Épître au Peuple*.

See, in flow steps, those gaudy shades advance,  
 Dragging along their shook inheritance!  
 The wrinkle soft, on jaundic'd front appears,  
 That shews, at thirty, their precocious years: —  
 The hand of Pleasure, 'tis, that lays them low;  
 And, gen'rous to the world, they strike the blow.

THE necessary qualities to give  
 an individual birth, are accorded to all animated  
 beings; and, if economical in their pleasures,  
 they may, till the approach of dissolution, en-  
 joy

joy the fairest privilege accorded by Nature. An old man, who has not abused the prime of his life, is still capable of offering some sacrifices to Love: while he, on the contrary, that accelerates the instant of enjoyment; that multiplies his pleasures by irritating voluptuousness; is unable to taste its delights, when he arrives at the term marked by Nature for extending, communicating, and perpetuating his existence. Such a man in vain endeavours to relife the pleasures of which he is reminded by a nearly extinguished imagination: in vain has he recourse to means, of which I have already spoken; for the trifling reliance that can be placed on them, has been seen. In this unfortunate condition, man wants the assistance of a physician, to conserve his existence, if still in love with life, after being deprived of what frequently forms its greatest happiness: it is sufficient for such a being to drag on his sorrowful days, the prey of remorse, till *Parcæ* terminates a career intermixed with bitterness. Let him not, therefore, contemplate on leaving to posterity any descendants, who, without being capable of their father's excess, would participate in his punishment. It is in no wise for this man that I write: but there are some, deprived



deprived of the happiness of becoming fathers, from obstacles not brought upon themselves.

I suppose an individual, to whom Nature has not refused that which co-operates with the propagation of his species; but whom an hereditary weakness, or languor, the ordinary consequence of severe diseases, has placed out of state to offer Hymen the tribute which is voluntarily paid by all mankind. If this man, oppressed by unmerited misfortunes, confide to me his situation, I will, if possible, afford him relief. Nothing, I believe, will oppose those endeavours: for the scandalous means are not required, that debauchery has invented, as an illusion to imbecillity. We have only to prescribe a regimen, that may assist, without doing violence to, Nature.

I shall not propose the example of Tamerlane, the father of an hundred children, and vanquisher of an hundred nations, who, from a spirit of debauchery, submitted to castigation: nor that of the philosopher Peregrinus, whose history is conserved by Lucian. That cynic, abandoned to the pleasures of love, flogged himself in public, and, environed by a crowd

of people, committed the infamous action with which Diogenes has been so often reproached \*. Scourging must excite the parts which we endeavour to move; but Religion proscribes this mode of appealing to enjoyment: and it can no otherwise be tolerated, than in some circumstances, when recommended by physicians, to render fruitful the sterile caresses of married pairs.

Cœlius Rhodiginus gives an instance of a man, who could not consummate enjoyment till excited thereto by violent stripes, which covered his body with blood. Othon Brunfeld says the same of a man who, in his time, resided at Munich. A writer, who has treated on *the passions of the genital parts*, assures, that we may provoke to amorous delight, when we find ourselves cold in that respect, by stinging the privities with green nettles †.

\* See, in the translation of Lucian by d'Ablancourt, the word PEREGRINUS. Vol. III.

† See *l'Histoire des Flagellans, ou l'on fait voir le bon & le mauvais usage des flagellations, &c. par l'Abbé Boileau. Chap. X.*

Seneca speaks of a courtesan, that awakened the love of her friend, when his passion cooled, by having recourse to stripes; and of a young damsel, that Cornelius Gallus still more desperately loved, after she had been rigorously chastised by her father \*. M. l'Abbé Chappe, who travelled as the philosophical friend of humanity, and who attached himself to the observation of all that could influence population, remarks, that the strokes of the rod, which men receive in the vapour baths of Russia, give activity to the fluids, and elastic force to the organs. 'Flagellation,' says he, 'animates the passions †.'

It would be easy to collect other observations, to prove the efficacy of flagellation in certain circumstances, if those that are the subjects of it, had not practised this manœuvre with the view of driving lubricity to its last excess. We should, in some measure, become the ac-

\* *De la maladie d'Amour, ou mélancholie Erotique*, chap. XXXVII.

† *Voyage en Siberie, fait par ordre du Roi, en 1761, par M. l'Abbé Chappe d'Auteroche, de l'Académie des Sciences*, tome I. p. 239.

complices of these debauches, by extending their unbridled lusts. I shall therefore hasten to more gentle and less reprehensible means, for correcting imbecillity.

In treating of the temperaments, I have remarked on what necessarily carries man towards pleasure. We have seen that the plethoric, above all the bilious, the melancholic even, are sufficiently disposed to love; and that the pituitous, or phlegmatic, possess a constitution but little favourable to the propagation of the species. A man of this temperament must, therefore, conform more narrowly to rule than others, if he would be useful to posterity. I do not pretend to say, nevertheless, that impuissant men are alone discoverable in the pituitous class: this is generally found to be the case. But the other constitutions, without excepting even the bilious, offer likewise these examples; because every constitution is, more or less, subjected to apparent vices, that may occasion the same effect.

Impuissance has not only a physical, but, moreover, a moral cause, that influences more or less, according to the temperament. This  
is



is founded on some others, which I will develop, as far as it is possible, before I indicate the method of cure.

I divide impuissance into *habitual* or *absolute*, and *accidental* or *transitory*. By the first, I understand the state of a man who, since his birth, has not given any proofs of virility. The second is a sudden cessation of the signs that announce competency to the propagation of the species; and this sort of impuissance is abundantly more common than the other: but there is likewise every reason to hope for a cure in this instance, which is extremely difficult in the first species of impuissance.

If I were to define the union of the sexes, a pure animal function, in which instinct solely reigns, as some philosophers of our days pretend, it would be to enforce the degradation of Nature; she, who does nothing in the universe where we do not remark traits that announce the general union of the agreeable with the useful! The whole structure of the physical world exhibits an enchanting spectacle, which we may observe with a succession of

new pleasure, by descending to details. Should we equally have plucked no delicious fruits, although Nature had not fixed our admiration by the beauty of the flowers which precede them? Would these fruits have less flattered our appetites, if the éclat and the variety of their colours had not pre-engaged our eyes? In short, would some animals be less sacrificed to our delicacies, if their form was less elegant, and beauty shed on them in less profusion? Why do we discover, in all beings, this symmetry, these colours, and, in a word, this beauty? It is, that Nature was pleased to give all existence in the universe; that every individual placed thereon, was adapted in the best possible manner; and that we might behold them, in these regards, with complaisance, in passing through their several gradations. Should man be excepted in this general law! Should the august function, which he must discharge, in leaving to posterity a portion of his existence, occur mechanically, or, as it may be said, alone through instinct? Ah! what! could Nature see man reproduce his likeness, and he not seem to favour the delicacies which are attached to those precious moments! Beauty would afford him no attractions! Pressed by  
his

his necessities, he would enjoy, without knowing enjoyment! His desires, or rather wants, having been satisfied, the image of pleasure would no more be retraced in his ideas! The female partaker of his happiness, and to whom he must owe its augmentation, would become an indifferent object, as soon as the extasy..... How grievous is this image of Love to my eyes! I see a sombre drapery, that covers pleasure; I see Nature commanding men to multiply; and these, as slaves, obeying voluntarily an imperious master, that governs them. From thence ceases every sentiment of delicacy; we perceive none of those tender emotions that precede and follow pleasure; none of those sweet attachments, whose duration forms a series of delicious sensations; in a word, nothing derived from imagination, all from instinct.

In regard to the union of the sexes, as purely a physical act, disengaged of all the accessories that join our hearts; love, that merits no more the name, offers but few examples of impuissance; while man, seeking only the satisfaction of instinct, all to him becomes equal; and that, frequently, impuissance is born from



the trifling agreement which exists between individuals who are compelled to unite. Like, as among animals, he obliges the first female which he encounters, not to partake of his pleasure, for by such motive he is not animated, but to accede to the violence of desire, impetuosity, and the fury of temperament.

Impuissance, occasioned by moral love, has its origin in the imagination. That is unfortunate for some individuals; but from this empire of imagination results a general good, that carries to the summit of felicity, men whose hearts partake of enjoyment. It is a flower which Nature has thrown upon pleasure, and that is ornamented with colours more or less vivid, according as the soul feels, more or less, the transports by which it is agitated. In a well adapted union, where both sexes desire, equally, the fortunate moment that is to crown their hopes, pleasure offers itself under the fairest colours; it is a rose, that by degrees acquires a tint, and blossoms to voluptuousness. From an alliance, cemented by agreements that do not exist in nature; from an union wherein the interested do not experience the cheerfulness of the heart; result, frequently, those  
transports,



transports, which I may be permitted to name *melancholics*; those *sombre* extasies. In short, *compulsatory* pleasures give birth to indifference; and from thence, with many men, is there scarcely a short step to impuissance.

It is in this case, that moral love may occasion impuissance; such, at least, which I name accidental. See we no men that, after proving themselves worthy the favours of love, have had their reputation eclipsed under the standard of Hymen?

We cannot employ too much attention in the assortment of marriages: for negligence respecting this article, of which we have many examples, gives birth to impuissance; or, what is nearly the same, to sterility\*. A sensible proof of the influence of the moral on the physical,  
in

\* Under the supposition, that Nature primitively created animals, to couple without choice, in every species, it must nevertheless be admitted, in spite of whatever may be said to the contrary, that, among those which environ us, there is a sort of discernment in love. This is indeed founded on a physical agreement; but it is no less true, that the stallion, or the bull,

in enjoyment, is the accidental impuissance that seizes some men, when they would essay their powers in those temples consecrated to debauchery. Aristes proved his vigour in love, when his heart held intelligence with his senses: a moment of drunkenness conducted him to Lais, who exposed all her redoubtable charms: Aristes was inflamed through the eyes, and about to yield, when imagination arrested his purpose; and by depicting the vanity of those pleasures which were offered, Aristes felt the impossibility of consummating an act in which the heart desired not to participate. If Aristes be wise, he will fly from an object that has witnessed his languor, and, in the lap of the comfort who cherishes him, assume again the quality of man. But, if he persist in tormenting his weakness; if Lais blush at the little success of her art, and employ the last resources; Aristes, losing the track of actual pleasure, will taste it no more; and his organs, incapable of

bull, do not indistinctly leap the females that are presented to them, with the same ardour; that there are even some which they totally refuse; and others for whom they are fruitlessly fatigued. Among ten dogs that surrounded a bitch of the same species, she selected one to cover her,

being

being longer moved, than through those resorts which are appealed to by debauched characters, become insensible to the tender careffes of love.

We cannot deny, that it is not the imagination which predominates in these circumstances, as in a variety of others: our imagination, perhaps moved by beauty, virtue, or the idea of uncommon enjoyment; so well as deformity, the spectacle of debauchery, shame, fear, &c. may render inutile the efforts of a man, that desires the pleasures of the heart.

The examinations of those who are appointed to decide on puissance or impuissance, may frequently be defective, because, under the circumstances which we suppose, the exterior parts being found conformable to those of a perfect man, advantageous judgment is pronounced on an impuissant individual; not impuissant, however, in a rigorous sense, but sufficiently so to be incapable of generation.

Although debauchery is pretty generally the principal cause of impuissance, it brings about, nevertheless, no material change in the exterior



exterior parts of generation\*; but operates with force on those which are not so evident. The spermatic vessels, and the feminal vesicles, are weakened and relaxed; the prolific liquor is in no over-abundance, being filtrated through organs, which have lost their elasticity; the animal spirits are in too small a quantity to give action to the erecitive and ejaculatory muscles; to all which may yet be added, an extinguished imagination, incapable even of creating desire. These desires, though the infants of imagination, are also obligated to the physical state of the body, whereto imagination never supplies any-thing. Men who, in the prime of force, have been unable to prove their vigour in tasting the first-fruits of conjugal pleasures, certainly wanted not good inclinations. We must ascribe such defect to irregularities, that have altered their constitution, and to the habitude of these men, in rencountering pleasure everywhere, without seeking for it; an habitude that

\* We have observed, on the contrary, that many men, notwithstanding the train of debaucheries by which their powers have been drained, offered still, though in a state of imbecillity, imposing appearances, that however cease, if these men demand the effects to answer appearances.

renders



renders to them impossible the most delicate act of voluptuousness.

History has transmitted to us the names of some men, celebrated for their debaucheries: she has likewise informed us of their impuissance, when they had to contend against virginity\*. Need we have recourse to the archives of history, to find examples of human weakness? By casting an eye to existing society, shall we not observe too many proofs of the degeneration of the species! How many men read, all blushing, the history of those people, among whom affluent men offer a recompense to the robust indigent, for sparing them the trouble of plucking the sweets which are tasted in a first enjoyment!

\* Theodoric, King of Burgundy, was a valiant man among courtisans; but could not consummate his marriage with Hermanberg, daughter of the King of Spain. Amasis, King of Egypt, espoused Laodicea, a most beautiful Grecian female; but, though he shewed himself a noble companion every where else, says Montaigne, he was not wholly competent to taste enjoyment with that fair-one.

A species

A species of impuissance, very different from that already mentioned — at least, where the cause is not the same, although there result a parallel effect — is impuissance occasioned by a too ardent passion. A lover, after having, with all the fire that rages under such circumstances, panted to enjoy his mistress, finds himself incapable of tasting his happiness, at the instant when he expects the reward of assiduity. There are no remedies for this accidental infirmity; and all that we can prescribe in such a delicate occurrence is, that the person do not despond, nor withdraw the confidence which he usually places on those organs that, hitherto, have fulfilled the purpose of their destination; essaying, also, by little and little, to calm the disorder of a too exalted imagination. We must guard against employing any remedies capable of irritating the spirits, that are already too much agitated. All would be lost, by obstinately continuing to strive for a victory, which may be obtained, when the fire of imagination being more weakened, a part of that fire shall animate the agents of voluptuousness.

‘ The married, having always opportunity, must neither press, nor hasten, their  
‘ enterprises,

' enterprises, till they are prepared. And it  
 ' is better to postpone, abruptly, the first ce-  
 ' remonies of the nuptial bed.... than to fall  
 ' into perpetual misery, by becoming astonished  
 ' and desperate at a first refusal. Before pos-  
 ' session, the patient must, with agreeable fallies,  
 ' and at divers times, lightly essay and offer,  
 ' without being piqued and opiniative, or de-  
 ' finitively convinced in himself \*.'

We have singular examples of an impuif-  
 sance, that, though bearing some affinity to the  
 others, nevertheless differs very essentially. It  
 is alone accidental, and may be cured with fa-  
 cility, as will be gathered from the following  
 observations †.

A noble Venetian espoused, at an age  
 when love favourises man with complaisance,  
 a young and most lovely lady, to whom he vi-  
 gorously comported himself: but there proved  
 an essential obstacle to his happiness; all an-  
 nounced, in his transports, the moment of ex-

\* *Montagne, Liv. prem. chap. XX.*

† The same is reported by Doctor Cockburn, in  
 the Edinburgh Medical Essays.

tasy, and the pleasure vanished which he meant to enjoy. The illusion was more favourable to him than the reality; while dreams, that succeeded his impuissant efforts, awakened, by delicious sensations, those equivocal signs of his capacity. Would this unfortunate consort, assured respecting his condition, efficaciously prove his puissance, and realise his pleasures, he procured the same without being a partaker; and, in a word, the most forcible erection was in no wise accompanied with those precious discharges that indicate voluptuousness in its utmost extent. Ineffectually were various remedies applied, to procure these pleasures for a man, who merited their enjoyment, and who, a long time, had been the prey of love. At length, the ambassadors from different Courts of Europe, residing in Venice, were requested to consult the most famous physicians of their respective countries, on the cause of this inconvenience, as also on the remedies calculated to remove the complaint. I attribute this impuissance, said Dr. Cockburn, to a too vigorous erection, that stops the conduit of the urethra with so much force, that it cannot be surmounted by means that compel the semence to flow from the seminal vesicles; while, on the contrary,



trary, this pressure being less forcible in dreams, the evacuation occurs with greater liberty\*.

The method of cure likewise proved fortunate, as it was discovered with facility: for some light evacuations, seconded by a suitable regimen, were entirely sufficient.

To procure evacuations, under these circumstances, we must act gently. Violent purgatives would be pernicious: in lieu of which, bleeding will be found more salutary; rendering erection less forcible, by diminishing the quan-

\* Montagne, an author whom we cannot too often cite, because he treats with sagacity on the moral causes of impuissance, speaks of that proceeding from a *too forcible contention of the soul*. ‘I know those,’ says he, ‘who have found benefit by giving themselves up to enjoyment, with a body even otherwise half satiated, to allay the fury of amorous transports; and these cease to be impuissant, as soon as they become less powerful.’ This passage clearly demonstrates that Montagne would have known the cause of that impuissance with which the noble Venetian was afflicted. His advice might have differed from that given by Dr. Cockburn; but the result had been equally the same.

tity of fluid that swells the cavernous body. With respect to regimen, it consists in the usage of refreshing substances: liquors, that must also possess this quality, deserve, nevertheless, to be taken with circumspection; their too great abundance in the bladder being sufficient, as I have elsewhere observed, to excite erection. Strongly-seasoned aliments, spirituous liquors, in short, all that conveys heat into the animal economy, must be rigorously proscribed.

That impuissance which attacks men who are affected by any dolorous sensation, is no more than temporary: they must even abstain from making essays of their vigour, till the parts that announce it, give signs the least equivocal. But we must not deceive ourselves; for erection accompanies various maladies; and I know men that are never affected through chagrin, without feeling, in all their members, the most violent erection, although experience has convinced them that it is impossible to derive any advantage from the tension observable at the penis.

Those who become impuissant from melancholy, must make use of every thing that is  
an

an antidote to chagrin; avoiding, nevertheless, excesses that occasion too great an emotion in the animal economy, and to which would succeed a yet more grievous state than the first. The ancients, who knew, as well as ourselves, what an influence dejection may have on population, instituted festivals; during which, every one opened his heart to joy. They had, moreover, pharmaceutical compositions, whose properties were to animate the spirits, and to which the appellation was given of *letificantes*, (rejoiceants). The Romans had likewise the *Philonium Romanum*; and the Egyptians the *Bers*\*. These last were so apprehensive of sorrow, that, to banish it, they had recourse to means which, in another country, would have produced dismay and horror. At the commencement of the feast, a skeleton was brought in, and exhibited, to caution the guests, that they should give themselves over to joy and to pleasure;

\* These two compositions were a species of electuary, formed with saffron, opium, pepper, Indian nard, &c. It excites a gay and momentary delirium, in which they probably found the same monstrous satisfaction, as the Europeans in drunkenness, according to Prosper Alpinus.

because, the next day, they might, perhaps, be no more in existence\*.

We cannot exactly prescribe a general regimen, to dissipate that impuissance which is produced by melancholy. Every man must study his own temperament, and make use of those things which he has found best adapted to it, abstaining from those that have on him too great an influence. All that chafes away despair, combats impuissance; for, in proportion as the spirits approach to gaiety and contentment, will the natural functions be again re-established. The regimen must be very exactly observed: all aliments that are difficult of digestion, unfermented meal, roots, &c. cannot, in this case, be recommended. Viands prepared of animals that feed on herbs, and young birds, must form the principal nourishment of melancholic persons, pot-herbs serving them as seasoning. They may frequently unite to their aliments some light aromatics; such as balm-mint, cinnamon, and melilot. White and light wine is serviceable under these circumstances, &c. But

\* Plutarch makes mention of this Egyptian custom in his Book of *Banquet des sept Sages*.

the



the most favourable means, and without which regimen will be nearly destitute of effect, consist in aiding the action of the aliments by moderate exercise, in respiring a fresh air, and by avoiding too great a degree of pensiveness.

Persons, whose impuissance is caused by weakness, (the ordinary consequence of severe diseases, occasioned by an excess of pleasure) want medical advice; and it is alone to men of skill they must have recourse. Among the means employed with success, the most efficacious, beyond dispute, are Peruvian bark and the cold bath. The first of these remedies, says M. Tissot\*, has been, since nearly an age, regarded as one of the most powerful strengthening and calming means, independant of its febrifuge virtue. An exact and rational experience of twenty centuries, has demonstrated, that cold baths possess the same qualities. It must even be remarked, that they, like the air, have a peculiar advantage; which is, that their action depends less on the reaction, that is to say the powers, of Nature, than that of other remedies: these operate nearly alone on the

\* See l'ONANISME, art. III. sect. X.

living fibres; but the cold bath gives elasticity even to those which are dead.

Celebrated physicians attribute a considerable part of our maladies to the little use which we make of baths: at least it is certain, that cold baths abundantly influence the constitution of men in those countries where they are employed. The Romans derived from thence that astonishing vigour, which rendered them so redoubtable. Nothing could arrest their impetuosity in the pursuit of an enemy: covered with sweat, they were seen to spring into water, and traverse rivers and streams. It would be easy to fortify a nation, by following the example of the ancients; but then the plan cannot be rendered successful, without placing every citizen in a condition to use these baths, and providing that the expences do not exceed his ability. Precautions should likewise be taken against the dangers that might result therefrom. All the Romans bathed, because the expences did not exceed a farthing of our coin. In their baths were every kind of conveniency, and even libraries. If we compare such establishments to those which exist among us, and that have some relation thereto....! In August

gust 1757, more than a hundred persons were counted, that perished in the Seine\*.

The union of Peruvian bark and the cold bath is indicated by the parity of their virtues, as operating the same effects; and, combined, they cure diseases which all other remedies serve only to aggravate. Fortifying, sedative, and febrifugous, they replenish the exhausted powers, diminish febrile and nervous heat, and calm irregular movements produced by a spasmodic disposition of the nervous kind. They remedy weakness of the stomach, and promptly dissipate the attendant dolor. They restore the appetite; facilitate digestion and nutrition; re-establish all the secretions, and principally transpiration; which render them so efficacious in all catarrhal and cutaneous diseases. In a word, they remedy every malady caused by

\* There is reason to hope, when circumstances shall so permit, that we, as well as the ancients, shall equally enjoy baths. For the remainder, the accidents which result from the infrequency of these establishments in the house of every citizen, are exceedingly rare, through the wise precautions of enlightened and beneficent Magistrates, that wake over the police of the capital.

*imbecillity*, provided the patient be not attacked by indissoluble obstructions, inflammation, abscess, or internal ulcers; conditions that alone even necessarily, or nearly necessarily, exclude the cold bath, but that sometimes admit of the Peruvian bark.

M. Tissot joins to his excellent precepts, observations that undeniably establish their solidity. A young man of a bilious temperament, says he, from the age of ten years, being instructed in evil, (masturbation) had always, after that time, corrupt and languishing cacochyme. He was extremely thin, pale, weak, and dejected. I ordered him the cold bath, and a powder with the cream of tartar, filedust, and a little cinnamon, which he took three times a day. In less than six weeks, he acquired a strength unknown to him before.

The use of ferruginous water is recommended when, in impuissance, we must give tone and elasticity to the solids. We employ the water of Forges, as also those of Passy; and M. Tissot seems to place much confidence in Spa-water. ‘A great advantage of this water and the Peruvian bark is,’ says he,  
‘that,



‘ that, by its use, the milk consumes\*.’ M. de la Mettrie has conserved us a fine observation of Boerhave. ‘ This amiable Duke (I translate word for word) had rendered himself incapable of marriage; but I again restored him through the use of Spa water with milk †.’

It is not needful to be very pressing, for the purpose of demonstrating the succours that may be derived from milk, when directed to repair a considerable loss. Milk is an aliment the most simple, and the most facile to assimilate §. We ordinarily make use of women’s,

\* Skilful physicians prescribe likewise to persons whom milk incommodes, the chewing, for some time, a little Peruvian bark at noon, and a small quantity of rhubarb at night, till the milk consumes with facility. Bark gives strength and tension to the tunics of the canals that convey the chyle. Rhubarb produces the same effect, and carries away the superfluity of the milk, before it accumulates and becomes sour.

† *Amabilis ille Dux se posuerat extra matrimonium; ego illum reposui intra.* *Supplément à l’Ouvrage de Pénélope.* See likewise *l’Onanisme*, Art. III. Sect. X.

§ Milk is in use among all nations of the world; and furnished, during the first ages, the most common aliment.

ass's, goat's, and cow's milk. Either of these has its different qualities; and the disease which is to be combated, must alone determine the choice. Cow's milk appears to be very salutary under the circumstances that make the object of this article; but we must, as far as possible, give the preference to that of women. This liquor is certainly the most natural and the most analagous to our bodies: we feel, in infancy, youth, and the infirmities of old age, its beneficial effects. According to Dr. Cheyne\*,

aliment. Pliny, and some other historians, speak of certain people who lived entirely on milk. In some quarters of the northern regions, we find several persons that eat, during their whole lives, nothing but bread, butter, and cheese, and to whom milk serves in lieu of solid and liquid aliments. Galen makes mention of a man, that lived more than an hundred years, and who had nearly nourished himself with milk alone.

\* Manner of treating the Diseases of the Body and Spirit. Dr. Cheyne even proposes to reduce all men, when they have attained a certain age, to a lacteal diet, or a regimen of which milk forms the basis. Another physician has written a treatise *de facili Medicina*; and his secret of rendering medicine easy, is to employ milk as an universal remedy.

there

there is scarcely any weakness in which this liquor will not powerfully relieve the body. It would still produce other effects, if not depraved, or weakened, by rank, acrid, and bad aliments, which nurses, and other persons in their condition, employ.

In prescribing the milk of women to men, in whom this liquor must repair the powers, without its being permitted them to make a trial, M. Tissot fears an inconvenience that is of no less weight in the circumstances which are here mentioned. ‘It is,’ says he, ‘that the milk must be immediately sucked from the breast that furnishes it.... But will this vessel excite none of those desires which we seek to deaden; and should we not expose ourselves to a renewal of that adventure of the Prince, which Capiavaccio has conserved in history? Two wet-nurses were allotted to him, and their milk produced so good an effect, that he placed them both in a condition, at the end of some months, to furnish him with fresher milk, in case he should find it necessary.’ This observation proves that it is dangerous to let a man make use of women’s milk, whose essential interest it is to avoid

avoid the venereous act: but does it not likewise prove, that it is a means adapted to divest man of the impuissance which is caused by extreme relaxation?

Moreover, the approach of the patient to a restitution of his decayed powers, when he makes use of women's milk, will be particularly facilitated, if the female be young and healthy. All living bodies transpire through innumerable pores, which we name exhalants\*; and another kind of pores, in also a great quantity, pump and absorb a part of the fluids that emanate from bodies nearest to us. It is easy to conceive, that a weak person will experience some benefit, by *inspiring* the germs of health, if I may so express myself, which continually escape from an unaffected and vigorous body. It is in this manner, says M. Tissot, that we explicate how the young damsel, that slept by David, communicated powers to that monarch; how the same tentation, recommended to others advanced in years, has been found effectual;

\* According to the observations of Sanctorius, a celebrated Italian physician, we lose, from eight pounds of aliment, five, through insensible perspiration.

and



and why this tends to weaken young persons, who sustain a loss without receiving any thing in return ; or, rather, who receive languid, corrupt, and putrid exhalations, that are extremely prejudicial\*.

We can likewise, through this means, explicate why certain persons are frequently married to very healthy companions, who, by little and little, fall into decay. We see men, that have had six or more wives, in a state of good conservation ; while the females, insensibly altered, lose entirely their sound constitution. M. le Beau, in his History of the Decline of the Roman Empire, relates the triumph of a husband over his wife, that afforded a singular spectacle. Rome, says this historian, that, for a long time, had not been accustomed to behold triumphs, witnessed one under the reign of Theodosius, of a species entirely new, and likewise so frivolous as Rome itself was then become, in comparison of what it had formerly been. A citizen, having buried twenty wives, espoused another, who had performed the same office for twenty husbands. The end of this

\* Art. II. Sect. VIII.

new marriage was expected with impatience, even as the issue of a combat between two celebrated wrestlers. At length, the woman died; and the husband, with a crown on his head, and a palm in his hand, as vanquisher, conducted the funeral pomp, amidst the acclamations of an innumerable populace.

It would be cruel to expose the health of an unailing female, by placing her with a man whose pores exhale nothing but putrid and corrupt fluids: nevertheless, in a case of impuissance caused simply through weakness, we cannot suppose any great quantity of these infectious fluids. Besides, in this state, transpiration is reduced to a mere nothing; we inspire abundantly more than we transpire, insomuch that a sensible solace may be expected, and the person who affords it be unconscious of any pernicious effect.

Capivaccio, the physician of whom I have already spoken, was perfectly acquainted with the salutary effects of this *inoculative* transpiration; while he permitted his patient to sleep between those two wet-nurses: and it is probable that the inspiration of their expiration contributed

contributed greatly to the re-establishment of his powers \*.

Another physician, contemporary of Capivaccio, advised a young man, who was in a marasmus, to use ass's milk, and to sleep with his nurse, a woman that happened to be extremely healthy, and in the prime of life. This expedient was attended with the desired success; nor was the method of cure discontinued, till the patient confessed that he could no longer

\* Imagination must likewise operate under these circumstances. ‘ Simon Thomas was a great physician of his time,’ says Montagne. ‘ It occurs to me, that I encountered him, one day, in Toulouse, at the house of a rich old man, who laboured under a pulmonary complaint, and that we conversed on the means of his cure; when he said, that one was, to give me occasion of enjoying his company: that by fixing his eyes on the freshness of my countenance, and contemplating that jollity and vigour, of which my adolescence gave abundant indications; as also by replenishing all the senses with that flourishing state in which I then found myself; his habitude might be amended. But he forgot to say,’ continues Montagne, ‘ that mine would also become thereby diseased.’ Book I. chap. XX.

resist

resist the inclination which tempted him to abuse his renovated powers.

According to M. Tissot, we should conserve an useful remedy, and prevent the attendant dangers in the blending of the sexes. By means of this precaution, should we avoid every inconvenience? Such belief is worthy of an honourable man: but, through an excessive depravation of morals, there are cases wherein we should expose ourselves to all, by keeping the sexes asunder.

While we labour to remedy impuissance, success is announced by a gradual augmentation of powers. The organs of digestion, and those destined to separate the spirituous and nourishing juices of the blood, exercising their functions with facility, all the parts, so to express myself, again resume a state of health. Nevertheless, those which are adapted to the propagation of the species, recover their strength much more slowly, and particularly if they are the cause of the disorder which reigns in the machine. Sometimes, indeed, they never recover, although the rest of the body seems to have attained its former soundness. In this case,



case, according to the author of l'ONANISME, it may literally be said, that the offending member shall perish.

A certain man so far exhausted himself with a courtesan, that he was incapable of any act of virility: his stomach was likewise extremely weakened; and the want of nutrition and sleep had reduced him to a state of great leanness. To cure this impuissance, M. Tissot employed the following method. In the morning, at six o'clock, the patient took six ounces of Peruvian bark, to which was added a spoonful of Canary wine: an hour afterwards he took ten ounces of goat's milk, just drawn from the animal, with the addition of a little sugar and an ounce of orange-flower water. He dined on a roasted pullet, cold; bread, and a full glass of excellent Burgundy wine, with as much water. In the evening, at six o'clock, he took a second dose of bark: half an hour afterwards, he went into the cold bath, remained there ten minutes, and from thence repaired to his bed. At eight o'clock, the same quantity of milk was repeated; and he staid up from nine till ten o'clock. The effect of these remedies was, says M. Tissot, that my patient, at

the end of eight days, when I entered his chamber, exclaimed with great joy, that he had again recovered the *exterior signs of virility*, to avail myself of the expression of M. Buffon. In the course of a month, he was almost entirely re-inflated in his former vigour.

From hence results, what has already been observed, that the man who becomes impuissant through the force of imagination, needs not the succours of a physician to obtain his cure; except, perhaps, in the case of the Venetian nobleman, whose history has been previously related. Tranquillity, and calmness of the passions, are sufficient to operate the cure of *accidental* and *transitory* impuissance, that originates in troubled and agitated spirits. Impuissance occasioned by the weakness which follows severe diseases, or always dangerous excesses, demand the succours of art, in the manner which has been seen; and these succours must be given by a physician, who, having studied the nature of the disease, quickly discovers the often concealed cause of accidental impuissance, that will be no otherwise than transitory, if the patient submit to what may be prescribed him.

That

That impuissance which succeeds a severe disease, is more easy of cure, than that proceeding from the excesses of debauchery; and, perhaps, it will not be inutile to explain the reason. A man, in convalescence, after a long illness, that was not the fruit of venereal excess, is not more affected in the organs that serve to generation, than the other parts of his body: they re obtain their vigour by little and little; and such of those parts that characterise the man do not announce power, till the others exercise their functions. The animal economy repairs its deficiencies with a sort of gradation which, nearly in the same time, dissipates the languor of the organs: those of generation do not announce health, than when the stomach digests with facility; from whence the trituration of the chyle follows, and thus may give a blood capable of supplying all the secretions.

Languors which originate in debauchery, necessarily suppose an individual that is carried with force towards pleasure; and, for this reason, the cure becomes extremely difficult. We shall see, in a succeeding Chapter, that those fluids which proceed from the blood, are in no wise more precious than the seminal liquor;

and that, consequently, venereous excesses are most dangerous, when they, in a little time, exhaust the powers\*. We must further suppose, in a man that has reduced himself by too many repeated acts of debauchery, a lascivious imagination, that will oppose his cure. We have seen men, attacked by venereous diseases, that could never obtain a cure, because, in the middle of the remedies administered to them, they resorted to the same debaucheries, from whence their complaints were derived. So, very nearly, is it with the impuissance which originates in excessive libertinism. While art is busied to repair their strength, dangerous recollections inflame the imagination: they strive to give the senses emotion—yet too weak to answer their purpose—by obscene ideas: they are situated like those young persons who, before the age of puberty, force Nature by violent irritations, and through which the organs are unfit for enjoyment at the epoch marked for the physical perfection of the individual; that is to say, at an age when man must labour to propagate the species.

\* See Chap. III. VI. & VIII.



The impuissance which I have named *absolute*, when it principally depends on the vice of conformation, must be regarded as incurable. A man, in reality deprived of any one of the essential parts for proceeding to generation, is thereto incapable, and will always remain so. There are some defects susceptible of correction, and which I shall elsewhere examine\*; but they must solely relate to the conformation of the exterior parts. Those must necessarily be in existence; as, for example, nothing can supply the want of the testicles; nor the organ destined to transmit the seminal liquor in the place appropriated by Nature for generation.

It is, nevertheless, sufficiently common to see men fall into impuissance, who suffer no deficiency; except that of good sense. I glance at those who believe that *witchcraft* can influence them; a prepossession that, though now less general, has yet place among mankind. It would be inutile to heap together an infinity of citations, for demonstrating the ignorance and falsity of those that arrogate to themselves the right of *tying the cod-piece*: for, pos-

\* See the Chapter on Sterility.

possessing but a little knowledge, mankind will readily allow, that it is wholly impossible to render a person impuissant, through the virtue of certain mysterious speeches, or ridiculous ceremonies, employed by imposture, to terrify weak and credulous minds.

But, it will be said, some men have been unable to consummate their marriage; and it is certain they were bewitched, because they had been menaced. Ah! see the cause of their impuissance! By recurring to the history of the young man, cited in the Chapter where I have treated on the remedies esteemed capable of extinguishing the temperament; and by connecting to that observation all others of the same kind; we shall see, that the menace to render impuissant a man whose intellects are weak, is sufficient to bind his powers; that, by averring to this man, and which he solely imagines, that he has interested enemies, who oppose his pleasures, he will quickly be unable to enjoy them. The pretended *tyers of the cod-piece* are more common in champaign countries than other places, because the people there are singularly credulous; and that the fictitious histories of forcerers are not combated, as in cities,

cities, by men capable of demonstrating their falsity\*.

It may be said, that the ancients gave credit to malefics, which rendered a man impuissant: the thing will not appear astonishing to those who know with what facility error was introduced in the times of darkness, when the people were plunged into the most profound ignorance; and, always prepared to receive with avidity the marvellous, they admired the fables served up to them by empirics†. If we per-  
use

\* I once saw, at a village in Picardy, a fountain encircled with three trees, each charged with mysterious ligatures, and made of different matters. I was told that these were so many *sorts* of witchcrafts that had been practised on the unfortunate; and they shewed me the tree on which was deposited the force of the impuissant. In vain did I exhort several persons to hew down these trees; I was obliged to content myself with destroying all the signs of puissance which a shepherd of this district exercised on the men of his village. My hardiness became a subject of admiration!

† The Emperor Nero being unable to enjoy a female for whom he had a most ardent desire, com-  
O 4 plained

use the relations of travellers, it will be seen that there is scarcely any discovered people who do not believe in supernatural means, more or less absurd, that may render a man impuissant. What conclusion is to be drawn from thence? That imposture has had place in all countries; that it originated in the credulity of the people; and that the interested have intimidated mankind, to render them, in the end, subservient to their purposes.

For the remainder, it would be fruitless to endeavour the cure of a man on the principles of reason alone, who believes that his impuissance arose from supernatural causes. Those who think themselves bewitched, are generally men with whom we cannot reason. What can be opposed to an impuissant patient, who says to you: ‘ My enemies have employed against me  
‘ a *thousand defiles* and *cross passages*, and  
‘ brought on the night in which they *rail* at

plained that the magical charms were too tightly fastened. Shall we not rather chuse to believe, that a tyrant, pursued by his crimes, and impoverished by debauchery, was naturally become impuissant, than to admit, for it, supernatural means? — Some words! Some characters!

‘ me:



‘ me: these plants have been sewed up in linen  
‘ with a needle that has made winding sheets  
‘ for the *dead*. They have, moreover, used  
‘ characters written with the blood of a *bat*:  
‘ they have formed *three knots* in a magical  
‘ charm of *three colours*,’ &c. Shall the man  
of sound understanding undertake a persuasive  
discourse to demonstrate that these absurdities  
have no kind of influence on the vigour of an  
individual? He would scarcely be heard.  
Virtuous women will take possession of their  
spouses; and, with them, counter-underline  
the forcerers, by employing the fat of a *black*  
*dog*, and suspending to the bed-posts of married  
persons the *testicles of the cock*, throwing over  
half the chamber French beans cut in pieces,  
&c. See how error perpetuates itself among  
men, in spite of us!

Venette has left an observation, that  
proves how greatly imagination may operate on  
the organs destined to multiply our species.  
He had menaced a cooper with the *knotty*  
*charm*, when he married; and the poor man  
was in consequence so much terrified, that he  
could not approach his wife during a whole  
month. Sometimes, says Venette, he felt a  
great

great desire to embrace her tenderly; but when he would execute his purposed resolution, he found himself impuissant; so strongly, on those occasions, was his imagination embarrassed by the idea of forcery. The circumstances of this accidental impuissance may be seen in that physician's Work \*, with comments on the best means of effecting its cessation.

Montagne, in nearly the same circumstance, was fortunate enough to cure a country nobleman of momentary impuissance, whose weakness of mind had great influence on the physical disposition, at that critical moment when a man has occasion for all his firmness.

A relation of the Count, who makes the subject of this observation, *an old lady fearful of forcery*, to avail myself of the expressions of Montagne, gave him to understand her apprehensions that consorts were subjected to witchcraft. 'Fortunately, I had in my coffers,' says this author, 'a certain small piece of gold.... on which were engraven some celestial figures,

\* *Tableau de l'Amour Conjugal*, IV. p. ch. III.

' against

‘ against the violent impression of the sun,  
‘ and for removing the head-ach, by laying it,  
‘ to the appointed place, on the part affected  
‘ .... a foolish reverie, nearly related to those  
‘ of which we speak. I resolved to take an  
‘ advantage thereof; and said to the Count,  
‘ that he should try his fortune like others,  
‘ some persons being there to present him with  
‘ a fair-one, but that he must hardily retire to  
‘ bed. I would play him a friendly trick;  
‘ and, to promote his welfare, avail myself of a  
‘ miracle that was in my power..... Alone  
‘ should he, while served with a *reveillon* — a  
‘ collation between supper and bed-time — give  
‘ me a token if he found himself disordered.  
‘ His soul and his ears had been so strongly  
‘ affected, that, through the troubles of his  
‘ imagination, he felt himself incompetent, and  
‘ accordingly gave me a sign at the appointed  
‘ hour. I then whispered him in the ear,  
‘ that he must arise.... and put on my night-  
‘ gown, till he had executed my prescription.  
‘ This w. , that, when we were retired, he  
‘ should turn aside, and make water; uttering,  
‘ in the mean time, certain words thrice, and  
‘ to be accompanied with certain motions’....  
After some other ceremonies, Montagne re-  
‘commended

commended his friend to gird himself with the string pendant to the medal, so adapting it as just to encircle the parts which we name *evidences*, (*testes*) because they indeed declare the vigour or impuissance of the man. ‘ This  
‘ being done,’ continues our author, ‘ I told  
‘ the Count to return back to his post, and by  
‘ no means forget to throw my night-gown on  
‘ his bed, so that it might cover them both....  
‘ The apish tricks were the principal expedient: for our ideas, incapable of disentanglement, admit of weight and consequence to means, however strange, derived from some abstruse sciences; and their inanity procures them reverence. In fine, it was certain that my  
‘ characters pointed more to Venus than the  
‘ Sun, and that they consisted more in action  
‘ than prohibition\*.’

These two histories prove, that, if a man cannot consummate his marriage, and the impuissance has its source in imagination, it is to be cured with facility, provided we can obtain the patient’s confidence. It is lamentable to

\* Montagne; Vol. I. chap. XX.



be under the necessity of having recourse to artifice, for effecting this purpose: but there is no other remedy in these circumstances; or we must resolve to see comforts languish, wither, and consume, in the expectation of a pleasure which they suppose is interdicted by a supernatural power.

It would be inutile to disabuse, all at once, those weak men that are unfortunately too much persuaded of the power of pretended magicians over them; it will be more adviseable to humour their madness to a certain degree, after the same manner as is proved in the last observation. The King of Boutan, says a celebrated writer, wanted, one day, to be blooded. A Gascon surgeon, arrived at that prince's Court in one of the French East India Company's ships, was named to take off five ounces of this precious fluid. The Astronomer of the district cried, that the King's life would be unsafe, if he suffered himself to be bled in the then state of the heavens. The Gascon might have answered him, that the business then in hand related solely to the state of the king of Boutan; but he prudently waited some minutes, when, referring to his watch, he said  
to

to the Almoner: ‘ You are right, great man!  
‘ the King would have died, if he had been  
‘ bled in the instant whereof you spoke: but the  
‘ heaven is changed since that time; and see  
‘ now the favourable moment!’ The Almoner assented; the King was cured; and, by degrees, the monarchs of that country were accustomed to be bled whenever they deemed it necessary.

\* *Mélanges de M. de Voltaire.* Chap. XIII.  
To what degree we must deceive the people.

## CHAP. VI.

## ON THE CONGRESS\*.

Jamais la Biche en rut, n'a pour fait d'impuissance,  
 Trainé au fond des bois un Cerf à l'Audience.  
 Et jamais Juge entr'eux ordonnant le *Congrès*,  
 De ce burlesque mot n'a sali ses Arrêts.

BOILEAU, Sat. VIII.

In woods, ne'er did the lustful Hind impart  
 Complaints of impuissance 'gainst the Hart:  
 No Judge, in *Congress* there, so much a fool,  
 To stain his sentence, thus, with ridicule.

NO person is ignorant, that the infamous usage, which consisted in compelling a married man to render the conjugal devoirs to his bride, surrounded by several witnesses, for the purpose of justifying himself on

\* An ancient institution, for ascertaining virility or impotence.

an accusation of impuissance, subsisted about the end of the last century. It is astonishing, how far mankind were then pre-possessed in favour of the sole admissibility of this proof, for establishing, irrevocably, the physical attributes of a man; while experience has demonstrated, on the contrary, that nothing could be less certain than the Congress, for discovering the truth. A woman, to find occasion of divorce, had only to accuse her husband of impuissance; and this odious proof was commanded, wherein, of a thousand men, one might, perhaps, come off victorious. If, indeed, as I have elsewhere observed, the union of the sexes supposes an union of hearts, how can we believe that two consorts, the one hardly demanding a separation, which produces, in the other, despair, hatred, and horror—however vigorous the latter might be—can consummate the most sacred act of Nature, environed by attentive witnesses, whose curious and upbraiding remarks must involve them in anxiety and confusion!

By impuissance we may understand, as I have observed in the preceding Chapter, the state of a man incapable of discharging the conjugal



jugal duties: but we have divided this state into absolute or habitual, and accidental or transitory impuissance. In the one or the other case, the Congress was commanded. It is easy to perceive, that it would be inutile in absolute or habitual incapacity; and that, in the kind which is no other than transitory, the publicity given to the Congress must necessarily augment the disorder of imagination, and deaden the organs which we would command.

If a woman complained to Justice, that her husband was not capable of performing *family duty*, (expressions of which parties availed themselves under these circumstances) an examination was commanded: if the report of the physicians, surgeons, and matrons, comprehended, that the parties were in a *good state of nature*, they then convoked the Congress, to discover what obstacle divided the man and the woman: if, on the contrary, the organs transgressed in any particular, the act was equally ordered before witnesses; so that, whatever cause produced impuissance, the Congress was admitted, as the most certain proof of the capacity or incapacity of the man. This infamous act was equally prescribed, when the

VOL. I. P woman,

woman, through a defect of conformation, which I shall elsewhere notice\*, presented an obstacle to the consummation of the marriage, by a membrane contrary to nature, which sometimes opposes the intromission of the man's distinctive part †.

Could the women, as Venette says §, have implanted it in the idea of the Judges to command men, *through a sentence of Court*, that they should force Nature in what she holds the most sacred?

Or rather, as some pretend, could this monstrous error have been brought into repute *by a vain and indiscreet curiosity, to which the human understanding permitted itself to be carried, with the design of extending its knowledge, and for submitting to our senses the miracle of generation ‡?*

\* See Chapter VII. on the subject of Virginity.

† See Book XXVIII. of Paré's Works. Chap. II.

§ *L'Amour Conjugal*, Part IV. chap. I. art. III.

‡ See the *Code Matrimonial*, &c. Part I. art CONGRESS.

Let us not search into the origin of this infamous custom, which was abolished by the Parliament of Paris; but rather unfold the affair which occasioned the decree of that Assembly. We love to see the motives, that determine mankind to shake off the yoke of error and prejudice.

April 2, 1653, Messire Rene de Cordouan, Chevalier, Marquis de Langey, aged 25 years, espoused Damoiselle Marie de Saint Simon de Courtomer, who was about thirteen or fourteen years old. The commencement of this marriage was fortunate. In the husband's absence, his lady shewed, by her letters, the impatience with which she awaited his return; and she always wrote to him with a tender affection, that seemed to reflect honour on conjugal society.

This perfect intelligence continued nearly four entire years; that is to say, till the year 1657, when the Dame de Langey accused her husband of impuissance. She brought her complaint before the Lieutenant Civil of the Chatelet, who named a jury to examine the parties. The jury made their search, and declared,

in their report, that they had found both the one and the other in that state which became them as man and wife. The lady, de St. Simon, to invalidate this report, pretended that, if she was no maid, it arose from the brutal enterprises of an impuissant, and the efforts of a lust equally sterile and furious, that omits nothing to satisfy itself. The Marquis de Langey, piqued at this reproach, demanded the Congress, and which the Judge ordered. The Damoiselle de St. Simon gave in an appeal from sentence; but it was confirmed by decree.

To execute the business in question, a house was chosen belonging to a person named *Turpin*, the master of a bath. Five physicians, five surgeons, and five midwives, attended there on the occasion\*; and the result having been disadvantageous to the Marquis de Langey, his

\* We should violate the laws of modesty, by entering into a certain detail respecting the scrupulous inspection, to which the parties were subjected on the part of the examiners. The separate visits made to the man and the woman, as practised at present, offer no more those revolting obscenities, with which physicians, surgeons, and midwives, loaded their reports, after the execution of the Congress.

marriage



marriage was declared null by an arret of the 8th of February 1659, that condemned him to return the marriage portion, &c. forbidding him also to contract any other marriage, and permitting the Damoiselle de St. Simon to direct her inclinations in any other manner, as she might find good and adviseable, being entirely at liberty to form a second engagement.

Next day after this sentence, the Marquis de Langey made his protestation before two Notaries, declaring that he did not acknowledge himself impuissant; and that, notwithstanding the prohibition to marry, he should conclude another contract of that nature, in such manner, and at such time, as he might judge proper....

The Dame de St. Simon contracted a marriage with Messire Pierre de Caumont, Marquis de Boesle; and three daughters were the fruit of this engagement.

In the mean time, the Marquis de Langey married with Demoiselle Diane de Montault de Navaille; and the consequence of this marriage was, the birth of seven children.

In 1670, the Marquise de Boesle died, after having made a testament before a Notary, comprehending this clause. ‘ The testatrix desires that the undecided process between her and Messire Rene de Cordouan, Marquis de Langey, be ended by accommodation\*; and she wills that the rule, according to the advice of M. Caillard, Advocate of the Parliament, to whom she has declared her wishes, be followed and executed, point for point, without infringing the same under any pretext whatsoever.’ Caillard died in 1673, leaving the affair entirely undetermined.

In the contentions which followed the death of the Marquise de Boesle, between the Marquis de Langey and the Marquis de Boesle, for deciding the lot of the children belonging to the former; through which delicate circumstances the Judges were plunged into a strange embarrassment; it was advanced, that the orders

\* I shall not give a detail of the process which kept the Marquis de Langey and the Marquise de Boesle divided, after their separation. It may well be imagined, that the birth of the children proceeding from these marriages, occasioned many incidents, that do not belong to my object.

left

left by the deceased Marquise de Boesle, *clearly shewed, that she had imposed on Justice, when, in 1659, she permitted her marriage to be annulled.*

The public Administrations profited by this occasion, to demand the abolition of the *inutile and infamous proof of the Congress*. In consequence of which, by an arret of February 18, 1767, the Court, *doing right to the demand of the King's Attorney General\*, forbade all Judges, and even Officialties, thenceforth to command the proof of Congress, in conjugal causes†.*

\* M. de Lamoignon.

† This infamous custom had, several times before, raised the indignation of enlightened civilians. Anne Robert, one of the most celebrated advocates of his time, undertook, one day, while pleading in a cause of impuissance, that had been carried by appeal before the Parliament of Paris, without any fear for the displeasure of that famous Assembly, to represent with abundant licence the abomination of the Congress, and the visit which they had ordered. In a book, whose dedication the far-famed Achille de Harlai accepted, the horror of this abuse is depicted with infinite force. See *les Anecdotes de Médecine*, Part I. Anecdote XXXVIII.

I shall present some of the motives that occasioned this regulation, after the pleadings of M. de Lamoignon.

Under whatever point of view we behold the *Congress*, the name of which cannot be pronounced without a blush, all concurs in proscribing the usage to posterity.

1. This shameful practice is new, and unknown, in civil and canonical rights\*. The civil law decides accusations of impuissance by the *triennium*, or a cohabitation during three years†. The canonical privilege, required the affirmation of the parties, with that of se-

\* It seems, according to Venette, that the Congress was in use before the time of Justinian, (about the fifth century). This Emperor abolished it, as opposite to the purity of the Christian religion.

† Justinian commanded, that a man might be repudiated, and the woman recover her marriage-portion, if he failed to consummate his nuptials within two years. He afterwards altered his law, and gave the poor unfortunate three years. But, says M. de Montesquieu, in a parallel case, two years are as good as three, and three are no better than two.



ven relations; and, in the last extremity, an inspection of the persons. The laws demand nothing more, and speak not, in any manner, of the Congress. Why, then, shall we suffer it, under pretext of a fantastical and inconsiderate custom, that alone derived its origin from fury, effrontery, and a species of phrensy caused by despair? It is in this strain that all the authors speak, who have treated on the matter; as, Vincent Tagereau, Peleus, Anne Robert, and principally Antoine Hotman, a famous Advocate of the Parliament of Paris, at the end of the sixteenth century, who assures us that this infamous practice was only established four years before the time when he wrote. It has always been unknown to other nations\*; how, then, could it have been introduced into France? How could men place next to a code of sacred and judicious laws, a custom so contrary to good morals, and even truth?

2. This monstrous error was brought into repute by a vain and indiscreet curiosity, to which human wisdom permits itself to be carried. It will always put forth its lights....

\* See the Note, page 256.

and,

and, so to speak, overpower Nature in the abyſſes where ſhe lies entrenched....

3. The Congress is not only a shameful tentative in itſelf, but, moreover, uncertain in its effects. The action, which it has for its object, will not be commanded\*; and is no ſlave to the edict of the Pretor: it is eſſentially free, capricious, an enemy of broad day, of witneſſes, and of thoſe many controulers, whoſe view is ſufficient to diſcompoſe the verity of its operations: it ſeeks darkneſs and ſecreſy, the intelligence of two perſons, and the concert of two ſouls in perfect uniſon. If, on this occaſion, men were found hardy enough

\* On what foundation, then, ſays M. de Buffon, do theſe laws reſt, ſo little conſidered in principle, and ſo diſhoneſtly carried into execution? How can the Congress be commanded by men, that ought to know themſelves, and to be conſcious that nothing depends leſs on them than the action of thoſe parts; by men, who cannot be ignorant that every emotion of the ſoul, and principally ſhame, is contrary to this ſtate, and that alone the publicity and the preparation attending this proof was more than ſufficient to deſtroy the probability of ſucceſs? *Hiſt. Nat.* tome IV.

to disregard every thing before spectators who were appointed to view them; nor who feared the fun by which they were lighted; it was certainly through the aid of false reason, and a species of philosophy that has retained the name of cynical, for marking to us the irregularity of its maxims, that are also as pernicious as those which men would authorise by the Congress. This infamous usage must always disconcert every man, who possesses any remains of decorum and modesty; and husbands the most puissant, in a state of liberty wherein Nature suffers no constraint, would frequently sink under a trial, as humiliating for humanity as contrary to reason and every sentiment which is inseparably connected with virtue. The present cause furnishes a clear example in the person of the Marquis de Langey. Persuaded of his powers, of which he had an internal conviction, that nobleman demanded the Congress himself: he failed; his marriage was declared null; and he was prohibited from contracting another. He protested against that interdiction; re married\*; and became the father

\* The Marquis de Langey met with no obstacles in contracting a second marriage; because, having presented

of seven children, while the virtue of their mother was placed beyond all suspicion. What an embarrassment for the Court! What perplexity arose in the minds of the Magistrates! What abysses and precipices did the first step not prepare, by a series of events, that seemed, nevertheless, to be regulated by reason and verity! The children of the Marquis de Boesse, and those of the Marquis de Langey, are all, considered in a certain point of view, no other than bastards and adulterines; and, under another, they are a legitimate offspring, entitled to the rights, the honours, and the privileges of society.....

4. The amazing example which this cause exposed to the eyes of the public, discovered the imposture of the Congress, and exhibited, in clear day, the nearly incredible consequences which that institution was capable of dragging

presented himself as making profession of the reformed religion, and this religion regarding the second contract performed by the Marquise de Boësse as adulterous, and as a breaking of her first marriage with the Marquis de Langey, his forming a new alliance was conformable to the doctrine of that religion which he professed.

after



after it. The Officials have imagined, that a simple examination of the husband and wife was no sufficient proof, unless they were afterwards compelled to consummate the marriage in presence of physicians and various other witnesses.

But, if they had properly weighed the sentiments of Hinemar, archbishop of Rheims, who, in his time, was one of the most enlightened characters belonging to the French Church, far from practising this new manner to ascertain impuissance, they would even have taken no cognizance of these causes, whose object so little accorded with the decency of their office. What is there, indeed, said this Prelate, more repugnant to sacerdotal holiness, than these impure and shameful questions, wherein are canvassed all the most secret matters that occur between husband and wife? It is not enough that a priest has the heart pure; his ears must likewise be chaste: and how can he have knowledge of matters, respecting which his duty requires ignorance? We also see, by all the laws of the Christian Emperors, that these disputes were formerly never brought before the Ecclesiastical Judges; and though they have been

been agitated in some convocations, the same convocations, however partly composed of seculars, often declared that they would not take cognizance of all marriage causes, but refer them *ad nobiles laicos*; principally when they had questions laid before them which resembled the present.

5. We have banished, then, in good earnest, the odious name Congress from all the tribunals; a name which cannot be pronounced without some degree of horror, and that never ought to proceed from the mouth of ecclesiastics. This custom was for ever abolished; a custom so uncertain in its proofs, and that, so far from being approved by the Law and the Canons, is entirely opposite thereto: a custom, barbarous in itself, whose sole idea pollutes the imagination, wounds the respect which is due to justice, offends the chastity of our religion, violates all the laws of modesty, degrades the sanctity of marriage, dishonours humanity, and reduces man to a condition lower than that of the brutes\*.

\* Extract from the article CONGRESS, in the *Code Matrimonial*, by M. Leridant.

After

After having perused this, is there not cause for astonishment when we find the following addition made to the *Tableau de l'Amour Conjugal*, revised, corrected, and augmented, as printed at London 1763?

‘ It is no point,’ says the corrector of Vennette, in speaking of the Congress; ‘ it is no point contrary to modesty, in conforming ourselves to what the laws ordain, that religion permits, and that is authorized by custom. Thus, it is not shameful for a man to exhibit the signs of puissance, nor the obliging a woman, after like manner, to let herself be seen..... The idea which we figure of the Congress, augments its horror. We believe that the married pair are exposed to this trial in the presence of witnesses. See here, however, the mode practised by the Congress. — The man and the woman find themselves in a closely-shut bed; though midwives stay in the chamber, to serve as witnesses ... but, except this, all occurs between four curtains. When a sufficient time has expired. .... the woman is examined by the matrons, in order, consistently with the rules of their art, to reconnoitre the  
‘ vestiges

‘ vestiges of consummation, if it has taken  
‘ place. Thus are all procedures on this sub-  
‘ ject, not only permitted, but even command-  
‘ ed, by sacred decrees.’

If this passage wanted refutation; and if I had not imposed on myself a law to spare the blushes of my readers; I could adduce several circumstances, relating to some of these abominable proofs, which the liberty of this age has permitted many surgeons to deposit in their writings. It would then be seen, whether the physicians, the surgeons, and, above all, the matrons, were always exactly separated from the man and the woman, whose approaches it was their duty to inspect! We should see a celebrated *accoucheur* struggling against a midwife, who, on observing the fruitless efforts of a husband, would, by an excessive zeal, absolutely put it out of his power ever to deceive a female. In fine, we should see horrors which ought to be buried in oblivion. For the remainder, Vénétte forcibly laments those reasons that introduced the Congress. But why did the person who revised the Work of that Physician, place therein the absurd addition which we have copied? An addition that formally contra-

dicts



dicts what precedes and follows it; and the in-consequence whereof is, perhaps, the least reprehensible.

The ancients were very averse to the admission of the infamous usage of a Congress, notwithstanding all with which we have to reproach them. In the midst of the debauches to which the people resigned themselves, at those periods when morality began to decline, we still recognise the respect that was imposed on conjugal engagements. It could not have been in the time of Cato, that the Romans admitted the Act which concealed the shame of unfortunate spouses.... the severe Cato; who deprived a Senator of his dignity for having embraced his wife in presence of his daughter\*! The Romans did not permit a new-married man to approach his bride, the first time, except in the midst of darkness, that young conjoints might learn the decency which should reign even in legitimate pleasures†. Pythagoras recommended to his fellow-citizens

\* Plutarch. Marriage Precepts, Book XXIX. of the Moral Works, Vol. II.

† Idem, the Roman Achievements.

an usage which was practised by several nations, and that demonstrates with what precaution they passed over the conjugal act, in respect to the publicity it has since obtained. This philosopher was ‘for confusing the incontinent sheets, as soon as the comforts had left their bed . . . . because it was not becoming to see the place and the imprinted form . . . . where the husband had slept by his wife\*.’

At present†, it is the maxim of the Parliament of Paris, to declare inadmissible the woman’s accusation of impuissance, when it results, from an examination of the man, that the parts which serve to generation are exteriorly well conformed. This maxim, rigorously adopted, is much too general; while the design of marriage being to augment the number of individuals, a man properly conformed in appearance may be *sterile*, or even impuissant. But, then, we likewise avoid, through these maxims, many inconveniences, that resulted

\* Idem, Table Discourses, Book VIII. quest. 7.

† It must be understood, that this Work was published in France before the Revolution.

from an infamous means, incompetent to ascertain the state of a man, as we have already exposed in this Chapter.

For the remainder, it is recommended to gentlemen of skill, to pronounce, with circumspection, their judgment on the condition of the parts which they have to examine. It is extremely difficult to decide on the strength or the weakness of a man, with relation to marriage, by viewing the exterior parts of generation. The absence of the testicles, for example, may impose on us, while, in certain individuals, they are contained in the abdomen; and, in which case, they can exercise their functions, as if more apparently situated. The inductions which we still draw from the part that essentially distinguishes the man, must be often unjust; and the observations which follow in the present Work, will demonstrate this in a very sensible manner.

## CHAP. VII.

## ON STERILITY.

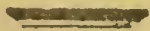
Ces noms, ces tendres noms & de fils & de père,  
 O homme! seroient-ils étrangers à ton cœur?  
 Le sauvage Huron dans son sanglant repaire  
 En connoît la douceur.  
 Vois l'objet de ses feux sourire à sa tendresse;  
 Son père à ses côtés repose en cheveux blancs;  
 A son cou suspendu, son jeune fils le presse  
 De ses bras innocens.

Mr. THOMAS, *les devoirs de la Société.* Ode.

Those names, those tender names, of fire and child,  
 O man! should they be strangers to thy soul?  
 Pent in his sanguine cell, the Huron wild  
 Feels all their sweet controul.  
 See, there, the darling laughs at his caress;  
 The grey-hair'd father, laid beside the youth,  
 Takes, on his neck, the outstretch'd arms impress  
 Of innocence and truth.

WE





WE call that *Sterility* in women, which is named *Impuissance* in men. These denominations do not appear to me just. I shall therefore declare what I understand by Sterility, and wherein it differs from Impuissance.

By what I have elsewhere advanced, it has been seen, that impuissance is the state of a man, who, whether from a defect of conformation, or through any other cause, cannot render the conjugal devoir to his bride: in like manner, as often as we discover a man, of whom it would be useless to exact the two signs of virility, we may declare that man impuissant, and consequently sterile. A man may merit, nevertheless, this last quality, without being therefore incompetent to the consummation of marriage. How many persons enjoy, nearly during their whole lives, those pleasures attached to an union of the sexes, without producing, from the reiterated sacrifices offered to Love, those precious pledges, that render us immortal!

Q 3

I name

I name this state Sterility, without applying that word more to one of the two spouses than to the other : it is their union alone that I view, as being, upon the whole, incapable of producing any thing, through defects that are very seldom common to two individuals ; but against which, the one and the other must marry. It is then, primarily, unfructiferous unions that constitute sterility. If the man is impuissant, he will be sterile, as I have already observed ; and his marriage will likewise be necessarily sterile, while we cannot suspect the woman of barrenness.

I deemed this exposition necessary, before I enter into those details that must make the object of this Chapter. It was the more so, because those who believe they efficaciously exhibit their manhood, nearly always imagine, that the state which opposes impuissance, tends to fecundity ; and that, if this does not take place, their wives must be sterile.

In the Chapter where I have treated on Impuissance, the characteristics of this state are presented to view, and the means through which it may be remedied, when the malady is susceptible

susceptible of cure. We must actually suppose a man who enters the career of love with the talents given by Nature to all men, for tasting the niceties attached to the re-production of his likeness. We must further suppose this man united in heart to the woman destined as his wife, enjoying the rights given to him by marriage, intoxicated in the arms of voluptuousness, and lamenting the unfructiferous enjoyments, from whence nothing will proceed to sweeten recollection. A situation so grievous, merits the physician's attention. By indicating to men the means of regeneration, we become serviceable to the age in which we live, and to posterity; and never will France forget, that Henry the Second would have died, without leaving any successor behind him. if he had not applied to the celebrated Fernel\*.

\* Henry II. having espoused the Dutcheſs d'Urbain, her marriage proved ſterile during ten years, to the great regret of Henry her conſort, who was on the point of repudiating her. In conſequence of the King's impatience, Jean Fernel, a phyſician of Picardy, was ſummoned to Court, for the purpoſe of adminiſtering advice and aſſiſtance to the Queen. Being arrived, ſays Dupleix, the Prince demanded of him, laughing, ' Shall you, truly, be able to make  
Q 4 ' children

This burning desire to leave individuals behind us, is not less engraven in the heart of other men, than in that of Kings. The inhabitant of champaign lands, who instructs his son in the management of the plough, and, dying, gives him for inheritance a cottage, strong arms, and vigour, tastes the same delicacies in paternal love, as he who ornaments the head of his children with those brilliant signs that announce influence and authority.

When, after several conjunctions, whereof the mutual transports of the spouses have certified the exactitude, and the signs that accompany the commencement of pregnancy do not

‘ children for my comfort?’ Fernel sagely replied, ‘ It remains with God, Sire, to give you children, through his benediction: it is for you to make them; and, for me, to apply thereto all that is in the art of Medicine, ordained by God to remedy human infirmities.’ Fernel rendered the Queen fruitful, giving Henry a hint, which he so exactly followed, as to become the father of ten children. The Queen, in acknowledgment of so great a benefit, presented her physician with ten thousand crowns on the birth of each child, besides several other liberal donations. *Dupleix, Hist. de France, tom. III.*

appear,



appear, the man and the woman must endeavour to discover the causes of their incapacity to generation. The repetitions of pleasure must be less frequent, in order to give the seminal liquor the time necessary for its perfection. We know that it ceases to be prolific, when the desire of enjoyment too frequently interrupts the organs which filtrate and prepare this liquor: it is deprived of those vivific spirits, from whence all its energy is derived; the muscles destined to extend the active resorts, on which depend the success of ejaculation, empty themselves, at most, with weakness, in comparison of what is required of them; and the precious depository which it must transmit to the field appropriated by Nature to generation, cannot be conveyed with that impulsive force which distinguishes the robust man from the man who is weakened by excessive enjoyments.

Sterility caused by transitory excess, is easily cured; and moderation will be found the most excellent remedy. A young man inutilely fatigued himself by extreme consummations: excited to pleasure by a considerable present which the parents of his bride had promised him, if she,

she, within a given time, announced signs of speedily becoming a mother, his amorous exploits were, with him, an object of calculation that occupied his thoughts without intermission. Despairing at the little success of his multiplied efforts, he imagined that his wife was sterile; when, in pursuance of some sage counsel, he absented himself twelve days: his strength was repaired; and, returning home, he proved that *absences are not always injurious* \*.

Another cause of sterility arises in the violence of the transports that agitate spouses. This cause exists by vivid and ardent persons, who precipitate the flashes of enjoyment, without attaching themselves to the favourable instant. Among animals, generation demands

\* Abstinence from pleasure is sometimes insufficient to repair the disorders occasioned by excessive enjoyments. We have seen persons who found consolation by using the following remedy:

Take four eggs;

beat them well together with half a glass of snail-froth, from the shells; to which add,  
Salt,

Ginger, powdered, a pinch of each;

Twenty grains of ginseng, pulverised.

no reiterated approaches; while, for the most part, they are abundantly more tranquil in their enjoyments than men\*. These, abandoning themselves too much to the rambles of imagination, permit their *volatile* pleasures to evaporate: the companion, who must be a partaker of them, begins to deliver herself up to the same transports, as the man regrets those which are past; new efforts hurry him again to voluptuousness, and he presses the delicious instant..... It is in vain! The harmony is interrupted, pleasure flutters, and passes over from the one to the other. If they do not learn to fix its course; if the fortunate signal that announces voluptuousness, be not pointedly observed by the two spouses; if love does not cover them, at the same instant, with his wings; they may fear to see their marriage sterile: nevertheless, this misfortune does not

\* I mean solely the moment of copulation, that, in animals, occurs with an abundance of *sang-froid*, if we may judge by their exterior. The preludes, in nearly all the species, are horrible combats, during which every male strives to obtain possession of the female who is the object of his desires.

always

always happen, as I shall shew in another place\*.

This inconvenience may be remedied with facility, when it is once discovered. Moderation with regard to love, in persons of a plethoric, as also in those of a bilious, temperament, sometimes suffices to render fertile those unions from whence, otherwise, nothing would result but unfructiferous pleasures. In speaking of the temperaments, I have said, that the man whose constitution is bilious, must be regarded as the most proper to fecundity, and particularly when united with a plethoric female: from hence it may be sufficiently understood, that, in the union of a bilious man to a woman of the same constitution, we must not expect a numerous posterity; at least, till age, having rendered more calm such ardent transports, the requisite qualities for fecundity become reunited in the two individuals.

\* Physical love, too often repeated, renders the union of the sexes sterile; but from thence yet result, to the man and the woman, particular accidents, of which I shall treat in the Chapter, ‘On the Influence of Marriage on Health.’

Marriage



Marriage between persons of a plethoric temperament is rarely infertile; unless when some particular obstacle opposes the design of Nature. We have observed, that men of this constitution, naturally gay and inclined to pleasure, render prolific women who, before, never had any children by spouses of a bilious temperament. In short, I should prefer the plethoric man to others, in all cases where there is reason to apprehend sterility on the part of the woman. His physical talents are not so eminent as those of the bilious constitution; but he supplies this by *nothings*, on which often depend the success of embraces. A phlegmatic or pituitous female cannot, it has been said, fall into better hands than those of a bilious or even melancholic man, if it be wished that she should become fruitful: the frigidity of her constitution would render her inutile in the arms of a man whose temperament happens to be phlegmatic\*. Nevertheless, I here like-  
wife

\* If the convenience of ranks and fortunes, did not nearly form all marriages, and individuals were only occupied with their happiness, they would be better matched. ' Love goes not for any-thing in  
' marriages

wife give the preference to a plethoric man. I have a marked confidence, and which experience has often justified, in his physical and moral talents, with relation to love. I cannot make myself better understood, than by the following Apologue.

A Bashaw took pleasure on seeing, in his garden, an union of the most curious plants. He received there two, of the same species, extremely delicate, and which was still augmented by transportation, change of climate, and a difference of soil. They were confided to two slaves, of different characters, who promised to employ all their care in the culture of these vegetables. To encourage the gardeners, their master swore, by Mahomet, that he would give liberty to the cultivator of that plant which

‘ marriages of convenience,’ says M. Clerc, ‘ or, at least, he flutters only with one wing ; while he must have two, to make robust children : what we do with reluctance, is always badly performed. Love, in this case, resembles a sepulchral lamp, that lights an urn, without warming the ashes which it contains.’ *Histoire Naturelle de l’Homme considéré dans l’état de Maladie*, tome I.

first produced flowers. We may judge of their activity in the examination of what was most serviceable for the plants committed to their care, and to which so precious a blessing was attached. An Indian, vivid, impatient, and robust, had the management of one; the other fell to the lot of an European, not less lively, but not so impatient, and whose want of strength was compensated by his address. The Indian never quitted the plant that was confided to him: every moment brought new labour; he amply besprinkled; nothing was spared.... The little plant, fatigued, was continually transported from one place to another: here was the Sun too hot, there blew the wind too strong; all was lost! The plant perished! And the water and the labour!..... The European, on the contrary, seemed less occupied than his companion; but, in the mean time, neglected nothing; he knew how to direct his care, and attended principally to those circumstances which rendered it necessary. Begun the heat to communicate itself to his little plant, ‘My Indian companion,’ said he, laughing, ‘has already refreshed the roots of his pupil, and is busy in conveying it to the shadow..... The poor innocent! I am  
‘ sorry

‘ sorry for it; but he will fail. He under-  
‘ stands too little of the laws of Nature; it is  
‘ they which fertilise the earth, and by no  
‘ means that handful of men which are spread  
‘ on its surface. When the plants that vege-  
‘ tate, altered by the heat, announce to man  
‘ that they stand in need of water, seems not  
‘ Nature then expecting still a greater degree  
‘ of heat before she commands the storm?  
‘ Do we not observe, that, ere the vegetables  
‘ receive such salutary sprinkling, all concurs  
‘ to dispose them to suck, with effect, these be-  
‘ neficent influences? The light clouds form  
‘ by little and little, and soften and break  
‘ the rays of the sun: the zephyrs gently agi-  
‘ tate the leaves of plants, and, without di-  
‘ minishing the heat, dispose them to inspire  
‘ the juice prepared by Nature. Light va-  
‘ pours elevate themselves in the atmosphere,  
‘ and seem destined to soften the too forcible  
‘ impression which the fall of the water would  
‘ make on the young plants.— It is at those  
‘ times that want is announced, and that it  
‘ asks to be satisfied.’

Thus reasoning, our physical gardener imi-  
tated Nature in her procedures, and joined the  
application



application to the precept. He likewise saw, in a little time, the plant which was confided to him, develope and spread its branches; their extremities were ornamented with young buds, that quickly changed into sparkling blossoms, whose birth must procure the enlargement of him by whom they were hatched. Thus was it not situated with the plant which the Indian cultivated; he bestowed on it his care with too much ardour. The smallest change which he thought was perceivable in the plant, seemed to him a pressing want, that he must immediately satisfy. Nevertheless, it died not from thence, if we do not name the state of a being deadly, when it is impossible that he can leave any individuals of his species.

By observing the precautions indicated, in speaking of the Temperaments\*, and what has just been noticed, I will undertake to assert, that, where no disparate unions are contracted, we may in some sort be confident of leaving children, who will perpetuate the existence of the authors of their days. But

\* Chap. I. of this Volume.

those who have had the misfortune to contract unfuitable unions, must not despair of rendering their marriages fertile, provided they submit to what has already been prescribed. We have shewn, that it is nearly impossible to restrain the primitive constitution of individuals: we may, nevertheless, soften it with time; at least, respecting that of which mention is here made; and the means to attain this object, must alone be sought for in the nature of those aliments that are the most familiar. The regimen, for example, must tend to render less ardent the bilious man, who is espoused to a melancholic or pituitous woman; while she ought to avail herself of aliments capable of giving more tone and elasticity to her organs.

The plethoric temperament demands a regimen that refreshes the blood, and calms its effervescence. Persons of this constitution must abstain from all dishes that are too strongly seasoned. Liquors too spirituous and fermented, are also prejudicial. They must employ viands prepared from animals that live on herbs and grain; as, oxen, sheep, calves, and fowl. Pot-herbs, if we except garlick, the onion, mustard,

mustard, asparagus, artichoke, celery, cabbage, &c. are extremely serviceable to persons of a plethoric temperament. They must, principally, be mindful that transpiration has an unmolested passage; its suppression being followed by serious accidents.

While the indicated regimen is strictly observed, attention must be given to occupations that are relative thereto, and which will not a little contribute to support the physical qualities of a plethoric man. He must avoid resigning himself to excessive dissipations; for, being sufficiently impelled to pleasure, he must not seek to augment the propensity which he has to it. His books must, of consequence, be chosen. He must reject those which may become dangerous by exciting the imagination to pleasure: the vivacity of the plethoric man communicates, with astonishing facility, the slightest impression to the senses; and persons of this temperament voluntarily yield to the titillations which agitate them.

Bilious men must, at their repasts, prefer to other aliments those that relax the too great tightness of the fibres; and that are humectant,

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refreshing,

refreshing, and lenifying. The regimen proper for the plethoric temperament, is also adapted to persons of this constitution: their stomach is strong, and nothing to them is more contrary than abstinence. Summer is the time when they must principally watch over their health, and avoid spirituous drinks, hot aliments, sea-fish that tend to putrefaction, &c. They may remedy the heat of the entrails, and constipation, by using, all mornings, fasting, some glasses of cold water, every half hour.

Persons of this constitution must also carefully avoid strong passions, that give violent shocks to the machine. Walking, music, and tranquil pleasures, are the means, for them, of securing health; while indolence, pensiveness, long application, and obstinate perseverance in labour, prove destructive. They must seek the company of persons whose imagination is cheerful and joyous, with so much ardour as, perhaps, they avoided an intimate connexion with those of a temperament analagous to their own.

All that impoverishes and consumes the blood, may produce the melancholic temperament:



ment: (we have seen that this constitution is no other than an acquired state, since it only declares itself at the age of virility): abstinence, too warm an air, all fumous liquors and wine, long studying, violent exercises, and vivid and strong passions, are prejudicial to melancholic persons. The most serviceable regimen is that capable of introducing into the blood a sufficient liquid, to penetrate those parts of it which adhere too closely together. Fermented bread, the flesh of herbaceous animals, and young fowls, must form the basis of this regimen: pot-herbs must serve as the seasoning; and to which may be sometimes united, light aromatics, as I have already observed in the Chapter on Impuissance.

Persons of a melancholic constitution must, as those preceding, search for what may unbend the imagination: airy recreations, music, and tranquil pleasures, are recommended to them: they must remain as little as possible in their apartments; for the immediate contact of the exterior air, and moderate exercise, will be so much the more salutary, as it often diverts the imagination, and fortifies the organs.

The pituitous or phlegmatic constitution announces a defective nature; and demands, in a state of sickness, those remedies which move and jolt the machine: in a state of health, if persons of this description can enjoy it, the regimen must fill up the same indications. All that is hot and desiccative should be preferred, with such regulations and restrictions as prudence may dictate. Pituitous men must respire a dry air, and make moderate use of fermented liquors, wine, coffee, and chocolate; above all, taking care not to drown digestion by those washes which are all at least inutile; for whatever refreshes, humectates, and relaxes, is here hurtful. Beef and mutton, as also poultry, is more salutary for persons of this temperament, than the flesh of young animals, which abounds with humidity; as, veal, lamb, pork, &c. but exercise cannot be too much recommended; for the augmentation of action, and the warmth that from thence results, is exceedingly necessary for facilitating the secretions, and other natural functions.

Skilful physicians have observed, that there are few pituitous men to be discovered among soldiers, labourers, and all those who  
are

are obliged to live by the work of their hands. Since, also, the pituitous are less fruitful than other men, it is easy to say why population is not so abundant by persons in the great world, who lead a sedentary and indolent life, as among the inhabitants of champaign situations and inconsiderable cities.

A celebrated physician of the Faculty of Paris, as well known by the talents that distinguish him in the art of restoring to health, as by a persuasive eloquence that attracts to his Lectures a prodigious concourse of auditors, seems, in the sage lessons which he gives on Physiology, to have a sort of confidence in the phlegmatic man, relatively to generation. The reason given by this learned Academician is, if I recollect aright, that men of the temperament in question, unexcited by the force of their imagination, do not resign themselves to love, or rather, speaking strictly, do not satisfy their physical wants, except when the seminal liquor is in so great a quantity as to press their determination: that, consequently, this liquor has been obliged to undergo, during its continuance in the spermatic organs, the preparations necessary for becoming prolific. This assertion,

R 4

perhaps,

perhaps, falls off from the system of Hippocrates on generation, for which M. Petit has shewn some predilection\*. However it may be, we scruple not to say, even admitting the sentiment of M. Petit, that, if the man of a phlegmatic constitution has any talent for the multiplication of the species, he can rarely encounter an occasion to develop it, for the reasons which have been elsewhere adduced†. We may still add, that these talents must be eclipsed in the man who, born with abundant tranquillity, in relation to love, is delivered over to disorder through a sort of badly-conceived vanity, the influence of ill examples, &c. Thus it may, once more, be repeated, that a state of celibacy is the least inconvenient to men of this constitution.

Every-one who studies his constitution, according to the picture which I have sketched in the Chapter on the Temperaments, will be

\* We shall, in the Second Volume, set forth this System of Generation.

† The reader must recollect what we have said of the assortment of constitutions, in speaking on the Temperaments, in the first Chapter of this Volume.

enabled



enabled to avail himself of the means previously proposed for alleviating the defects that constitute sterility, and that essentially depend on the constitution of each individual. The qualities that constitute the primitive temperaments, not being always alone found to dominate in the same subject, from thence result those combinations that modify the temperaments in different manners. Persons who find themselves in this case, must study the mixture of these qualities, which demand some alteration in the regimen. For example, the plethoric temperament sometimes unites with the melancholic, and the pituitous with the bilious; and, when this happens, the regimens of these two constitutions must be proportioned.

Among the aliments prescribed in the means to render marriages fertile, through the correction of some constitutions, I placed two drinks, coffee and chocolate, regarded by some persons, particularly the first, as little adapted to answer the expectations which we propose in them. With respect to chocolate, it is a nourishment that promptly repairs and fortifies. It contributes, by these two qualities, to fructify the pleasures of marriage; and is principally serviceable

viceable to phlegmatic persons, who stand in need of stimulatives.

An English physician \*, having a phthifical patient, who was reduced to a pitiable condition, recommended him the use of chocolate; in consequence of which, he perfectly recovered in a short time: but, what demonstrates the efficacy of regimen, opposed to sterility, is, that the patient's wife, in order to humour her husband, having also accustomed herself to chocolate, was afterwards blessed with several children, although she had previously been accounted incapable of bearing any. If chocolate does not oftener operate equally decisive, it is that we make thereof a bad application, or that the ingredients of which it is composed are not of the best quality. Chocolate is seldom serviceable to bilious or plethoric temperaments; while it heats the first too abundantly, and nourishes the latter too strongly, by further augmenting the mass of blood. The addition of vanilla and amber, which is applied to the cacao and sugar, in the composition of chocolate, ren-

\* *Treatise on Aliments*, by Lemerî, Part III. Chap. VIII.

der it insupportable and prejudicial to all persons who are inflamed, and whose blood is agitated. We must likewise observe, that it is the same with this aliment as with several others; we must not habituate ourselves too strongly to it, with the view of experiencing its good effects; while, through custom, it becomes nearly indifferent.

I shall not detail all that has been advanced for and against coffee: to accomplish such a design, entire volumes would be necessary. The beverage which we make with this berry, is, according to many physicians, a certain preservative against several diseases; and, according to others, it ought to be entirely banished from Europe. In 1695, a thesis was defended, in the Schools of Medicine at Paris, which went to prove, that the diurnal use of coffee rendered men and women incapable of generation. It were to be wished, that this beverage was not so generally used; but I do not believe that we can, rigorously, attribute to coffee the depopulation which has been observed in Europe since it came into vogue. M. Henquet, in his *Traité des Dispenses du Carême*, relates the following occurrence, to prove the influence  
of

of coffee on the propagation of the species. A Queen of Persia, seeing some men striving with great violence to throw a horse to the earth, and not knowing for what purpose, asked their design in thus giving themselves, and the animal, so much trouble. The officers courteously gave the Princess to understand, that it was for the purpose of making him a gelding. 'What unnecessary fatigue!' answered she. 'You need only give him coffee.' She pretended to have a domestic proof in the person of the King, her consort, who was become indifferent to her through the use of coffee\*.

It is easy to prove all that we have in contemplation, by rambling from circumstances that weaken the matters which we strive to establish. Stenzel relates the same anecdote as M. Hecquet; and the reflections which he

\* *Traité des Dispenses du Carême.* Edit. de 1709. In the second edition of his Book, in 2 vols. M. Hecquet suppressed this anecdote. The Work was read in the Refectory of Port Royal; and those of the religious order were highly offended at this pleasantry, which was carried a little too far: a circumstance which induced him to omit it in the following edition.

has



has added, demonstrate that we must not always draw general consequences from a particular case. Could any one dare maintain, that coffee is a vomit, because Boyle saw a man to whom this infusion served as a forcible emetic?

‘ The use of coffee,’ says Stenzel, ‘ far from weakening the power of those who have a vivid and robust temperament, and whose parts of generation are in a good state, tends, on the contrary, to excite them to love. It produces opposite effects in weak persons, who abound with phlegm; who have an abundance of superfluous terrestrial particles; and whose organs of generation are in a languishing state. Of this number was Mahmud Kasfin, king of Persia, who, being also a great coffee-drinker, found himself incapable of paying the conjugal devoirs\*.’

I do not pretend, as I have said before, to demonstrate that the abuse which is situated in an excessive use of coffee, draws after it no inconveniences. I am conscious that cele-

\* Toxicologia of Stenzel. See *Dict. de Méd.* art. COFFEE.

brated physicians \* have spoken of serious maladies which it may occasion; but it is sufficient to say, that this beverage, when drank rather from necessity than custom, and moderately used, fortifies the stomach, renders the memory and imagination more vivid, and produces cheerfulness †. We know that, in several alliances, sterility is caused by a sort of lethargic melancholy, that opposes the union of circumstances on which fecundity depends: a beverage, therefore, that possesses the virtues recognised in coffee, may sometimes prove serviceable for uniting these circumstances §. But it is principally on phlegmatic persons that coffee operates the best effects, provided they confine themselves to a small quantity, in order to avoid the disaster of which Mahmud furnishes us an example: while it must be prejudicial to lean and emaciated persons, or whose blood is in

\* Boeccler, S. Pauli, Willis, Cheyne, Hoffman, &c.

† It is the sentiment of Prosper Alpin, Baglivi, Lefebvre, Andri, Bourdelin, and Jussieu. The latter, in 1716, defended a thesis, in which he concluded that the use of coffee is salutary for literary men.

§ The Turks regard coffee as a thing so necessary, that husbands are obliged, by contract, to furnish their wives with it.

violent agitation, because it conducts them towards love with too great a degree of ardour\*.

‘ O thou! that, on a capacious chest, bearest  
 ‘ a chin with triple stories, and draggest along a  
 ‘ monstrous corpulence! if thy health be estimable, make use of this liquor, full of fire:  
 ‘ it will concoct that pernicious mass of humours that weighs thee down; excite in thy  
 ‘ whole body an abundant transpiration; and,  
 ‘ after some time, thou shalt see thy grossness  
 ‘ and thy belly diminish; thou wilt be delivered  
 ‘ of a most uneasy load †.’

Excessive corpulence sometimes opposes generation; and even the act from whence it must result. Under this last circumstance, the man and the woman are neither impuissant

\* Women, more particularly when pregnant, must be very circumspect in the use of coffee; for it may cause hemorrhages, from whence abortions too frequently result. The abuse of this liquor weakens the nerves; and, in such a state, the least illness, and even a delivery, present terrific symptoms, which delicate females are scarcely able to resist.

† Translation of M. l'Abbé Massieu's Poem on Coffee. See the *Journal Economique*, July 1756.

nor

nor sterile, and, nevertheless, cannot consummate their marriage. If the impediment arises on the woman's part, she must coincide with what may be demanded of her complaisance, by the man who desires to have children.

To facilitate the duty of spouses, we may permit them that situation which appears, in their opinion, the most commodious. Religion does not oppose this indulgence, when the design to which such efforts tend, is the multiplication of the species. The enjoyment of sterile pleasures is more repugnant to the sanctity of the dogmas of Religion, than the endeavour to render those pleasures fertile through means which Nature and instinct indicates to all animals. I purpose, by no means, to recommend spouses the postures invented by debauchery and the most unbridled libertinism, capable of causing sterility, so far from remedying it! — Let such fallacious attitudes, that seemingly offer the image of voluptuousness to corrupted and withered hearts, rest in those places where love can never penetrate without horror; in those places where pleasure is a monster, to whom we sacrifice with the transports of fury! Hymen, more attentive in giving energy to voluptuousness,



luptuousness, than to multiply the sacrifices which he demands, banishes from his mysteries all that can disgust modesty and decency; for both are inseparably attached thereto, in spite of what cynics may advance.

All postures that tend to scatter the fruits which we may reasonably expect from enjoyment, are contrary to the laws of Nature; and all those which remove the obstacles that oppose conception, must be admitted according to the exigency of the case.

The fantastical taste of some men, who, standing, celebrate the mysteries of Love, necessarily renders sterile the union of the sexes. We have a few observations, which prove that this manner of joining has sometimes succeeded; but these cases are so rare, that they less demonstrate the possibility of conception in that troublesome and constrained attitude\*, than the for-

\* The authors who have left us their observations on this subject, also remarked, that, on pregnancy, a delivery nearly always succeeded contrary to Nature, through which the mother and infant were exposed to the most imminent danger. See *Observations de Mariceau sur les Accouchemens*.

cible passion which animated the lovers, when, after vanquishing the obstacles opposite to pleasure, they profited by some stolen and tumultuous instants. Besides the sterility that results from this manner of uniting with a female, the health must in consequence suffer exceedingly: for, as Venette has justly observed, ‘ all our nervous parts are then labouring, and ‘ have a deep sense of the pain which we give ‘ ourselves. The eyes become dazzled, the ‘ spine must from thence suffer, the knees ‘ tremble.... it is the source of all our lassitudes, of our gouts and our rheumatisms \*. The following observation, extracted from Tissot’s Onanism †, confirms what Venette has advanced.

A man gave himself up, through a singular species of taste, to the basest prostitutes, with whom having scarcely any other connexion than in the corners of streets and alleys, and in the posture whereof we now speak, fell into a decay of strength, accompanied with the most

\* *Tableau de l’Amour Conjugal*, Part II. Chap. VI. art. II.

† Art. II. Sect. VIII.

severe pain in the reins, and an atrophy or desiccation of the thighs and legs, joined to a paralysis of those parts ; which seemed to be a consequence of the attitude wherein he had delivered himself over to his foul voluptuousness. He died, after being six months confined to his bed, in a condition equally proper to inspire pity and horror.

Is not this example sufficient to deter from that manœuvre persons who, by misplaced vanity, make a glory of exhibiting their strength through means that may produce such dreadful consequences?

Among the other attitudes wherein the man and the woman unite, those must be rejected, if we would not oppose generation, which keep the parts from each other that cannot too closely approach: as, when the woman—instead of voluptuously expecting, between the arms of her husband, his overwhelming caresses—leaps above those pleasures, by seizing a place to which she is not destined; and thus subverts the natural order of things. Voluptuousness may smile at the sight of this metamorphosis; but Hymen has no reason to applaud the com-

plaisance of a man who permits his functions to be usurped.

The tentatives of spouses, who sacrifice to love in an attitude that announces indolence and vacancy, are frequently not more fortunate. O thou! that would'st render the day witness of thy pleasures! abandon the incommodious seat which, without opposing your caresses, will make them less vivid! Love forms a throne of all which it rencounters; but difficulty presents fetters to pleasure: posterity has, nevertheless, a claim to rights of which you cannot be unmindful; and it is forgetting these rights, when you aim at infructiferous enjoyments.

Men, for the most part, possess no impediment that obliges them, in their embraces, to change the general law. This uniform manner of acting, sufficiently indicates that it is most conformable to the desires of Nature\*.

If

\* It has been pretended, that, in the union of the sexes, the Hottentots are obliged to change the general attitude, on account of a singular excrescence appertaining to their women. In the second Volume we shall speak of this deformity. We may here say, that



If nearly all animals multiply their species in an opposite posture, it is that they, *strictly* speaking, more attached to pleasure, are incapable of enjoyment otherwise than by the organ that conjoins them together; imagination having little share in their endearments.

Very different from the animals, man tastes his happiness through all the senses: the pulsation of his heart gives the signal of pleasure to all parts of his body; his numberless kisses of fire call on voluptuousness, which sees his eyes colour with roses the lilies of the spouse who palpitates in his arms.... He already enjoys before enjoyment!.... He delivers himself, in fine, to the whole extension of his transports, when Love, closing the eye-lids of her by whom they were excited, announces that they will open to him the sources of pleasure. What situation can be preferable to that which unites all the accessories of voluptuousness? I see nothing, in all those invented by debau-

that this excrescence does not change, in any respect, the laws of Nature for the human species. See further on this subject, *Recherches Philosophiques sur les Américaines*, by M. de P\*\*\*, Part IV. sect. IV.

chery, than a brutal and fatiguing enjoyment, of which sterility is, perhaps, the least inconvenience.

Men who would render their embraces prolific, (and can those be found that would desire otherwise?) must not, so far as it is possible, deviate from the general law. I say, so far as it is possible; for the union of an extremely delicate woman to a disproportioned man, demands some attentions, which we cannot refuse. Such a woman must taste pleasure, without being subjected to any kind of fear; and the amorous embraces will not be less vivid, though given in a manner less direct.

Sterility which is caused by the small extension of the part that distinguishes the man from the woman, will disappear, if the woman present herself in another attitude, opposite to that generally followed. The matrice finds itself then in a situation favourable to conception, and the feminal liquor rencounters no obstacle that can prevent its reaching the field which it must fertilise. It is also by this means, that a spouse may enjoy the rights of marriage, without the dread of injuring either  
mother

mother or infant, when pregnancy opposes itself to the ordinary situation\*.

One cause of sterility, which is more common than people in general suppose, is the state of the prepuce in certain subjects. A vigorous man favours pleasure, in making his consort a partaker of it, and yet cannot so far succeed as to render her fertile, because the extremity of the penis [the gland] is covered by the prepuce. This inconvenience, which Surgeons name *phymosis*, is not always sufficiently considerable for requiring the assistance of art; but it is, nevertheless, enough for opposing itself frequently to generation. A certain man was married ten years; and, during that time, could not procure himself a successor: fatigued, at length, by the continual pleasantries with which he was assailed, he resolved to occupy himself

\* In America — the men have never any knowledge of women whom they suspect to be pregnant: and this is probably one of the reasons why they give birth to so few misformed and disfigured children, the multiplication of whom proceeds, more than we may imagine, from a brutal incontinence. *Recherches Philosophiques sur les Américaines*, Part I.

seriously with the care of imposing silence on his friends. After some consultations, he perceived that the obstacle to the fecundity of his marriage would be destroyed through means of some precautions which he could employ with ease when he embraced his wife. [ It is not difficult to imagine the measure which should be pursued in a similar case.] The prepuce did not cover the gland so narrowly, as to prevent him from employing these precautions. This expedient succeeded; and the title of Father amply indemnified him for the little restraint to which he submitted while sharing the transports of his spouse.

I have said that this obstacle to generation was more common than is generally supposed; and Surgeons can confirm what I advance, by many observations which are relative to this subject, and to which they do not commonly pay any great attention, because few men possess a proper knowledge of these objects.

We ought not to decide on the sterility of unions between spouses, and thus discourage them, because the parts which operate in these unions do not appear to have the proportions  
which



which they suppose to be necessary in them for generation. We shall shew, in the following Volume, in speaking of the parts which distinguish the sexes, that the membrane named *hymen*, and which is very seldom rencountered, sometimes offers an obstacle to fecundity, since it even opposes the act from which generation results. This obstacle may be removed by a surgical operation, several examples of which have occurred in practice\*. The smallness of the distinctive part of the man is not always an impediment to fecundity; for we have seen persons, deprived by accident of a part of the penis, who nevertheless rendered their marriage fertile. These cases are very rare; but it is sufficient that the thing has happened, as from thence we have a right to expect that it may again occur†.

\* See Chapters III. and V. of the second Volume.

† For these inconveniences, little more can be offered than the general precepts which we have given. It is, that spouses reunite their efforts to make the obstacles disappear, and that all depends on the good intelligence which they maintain; but that they particularly guard against having recourse to the violent means of which we have spoken in the fourth Chapter, and avoid imitating the American women, who, according to the account of America Vesputius, made

It is during the time that spouses are not provoked by the desires, that they ought to consult on their situation, examine the obstacles which oppose their happiness, and confer on the measures which they have to take for succeeding. In the transports which precede and accompany their caresses, they should not lose sight of that which is necessary for generation to have place—The intromission of the part which distinguishes the man, and, afterwards, the emission of the prolific liquor. They should recollect, particularly, that nothing ought to retard this emission, nor oppose itself to hinder the liquor from penetrating into the matrice. Those voluptuous accessories, those pleasures which are managed by art, in fatiguing the organs, cause them to lose their elasticity. The man, indeed, may trifle with enjoyment, for establishing the harmony which ought to reign there; but the woman should not seek to augment the thirst which devours her, before she can appease it. From desires combated too long, follows an enjoyment nearly *spiritual*, and the genital member of their husbands swell, by applying to it venomous animals, which, by their stings, occasioned a monstrous extumescence at the part, followed by the most serious accidents.

wherein

wherein imagination shares more abundantly than the senses; and, as it is not the first which fertilises the conjunction, we need by no means wonder if the languid transports of lovers are voluntarily sterile.

We have seen, hitherto, that the causes of infertility in marriage are often of such a nature, that they may be removed: but there are others, more rebellious, as having their seat in the mass of humours; for instance, when derived from a particular vice, through which they become unnatural, corrupted, and infectious\*. These diseases belong to the jurisdiction of Medicine; and I believe that we must rather bestow attention on the essential complaint, than the cure of sterility, which would be ineffectually attempted, and that will otherwise cease when the principal cause is removed.

\* Accidents which accompany the venereal disease, may sometimes render us incompetent to generation: the gonorrhea, the whites, and diseases that attack the parts of either sex, which are symptoms of venereal vices, frequently produce this effect; as well as the King's evil, scurvy, &c.

Too

Too much corpulence opposes fecundity: the fat, in persons whose fibres are relaxed, takes the place of the prolific liquor, which remains without action, since it must be prepared by solid organs. It is necessary, under this circumstance, to follow a regimen capable of giving elasticity to the parts. That regimen is the more to be indicated, while very corpulent persons are extremely delicate, flabby, and unable to support any fatigue. I have seen some women, who were cured of sterility, by solely using an abundance of exercise. They suffered a little in the commencement, but acquired gradually a robust constitution, that is so necessary when we would support the sacred rights of Nature!.... How many children owe their birth to the sage counsels of the celebrated Tronchin! — We also combat too much corpulence by taking little sleep, making sometimes use of aliments capable of heating, pure wine, and spirituous liquors, but with moderation\*: for one of the principal causes of sterility

\* Hippocrates recommends those who desire to have children, never to become intoxicated, and not to use white wine, unless it is unadulterated and strong.



sterility is, the abuse which we make of strong liquors; and it is to be feared, that, without a remedy of this evil, the effects will be more sensibly felt.

Persons who are sterile through uncommon bulkiness, must not lose blood, except in cases of absolute necessity, (and, to ascertain that necessity, a physician should always be consulted): reiterated purgations, and the use of ferruginous waters, are here extremely serviceable; but, as we have previously observed, it is exercise, and a dissipation of humours, that will concur, with the most celerity, to cure this disease.

After the purgations, and the use of ferruginous waters, among which we give the preference to those of Passy and Forges, the following remedy may be advantageously employed.—

strong. We know that the use of these beverages does not always produce impuissance; but causes it not sufficient disorder when it scatters sterility on marriages?

Take

Take an ounce of ox-marrow,  
Two fresh yolks of eggs;  
beat the whole well together, and add thereto,  
Four grains of amber-gris,  
A pinch of ginger;

Lay it all, in a plate, on a chafing-dish, and let  
it bake to the consistence of an omelet.

This must be eaten entirely up, in the  
morning, fasting, and drinking thereon a glass  
of Spanish or Canary wine; all which is to be  
repeated during eight days, unless it too strongly  
warms; for, as we have elsewhere observed,  
every-thing that forces Nature, must be cau-  
tiously employed.

In the first [French] edition of this  
Work, I advanced an error which had crept  
into the *Dictionnaire de Santé*, and which ap-  
pears to me of importance. We there find  
the recipe, above given, in which is placed *two*  
*drachms of amber-gris*, (144 grains)\*, while  
scarcely so large a quantity can be prescribed in  
medecine. I have seen what may result, from  
mistakes of this nature, to men who, without

\* See the *Dictionnaire de Santé*, third edition,  
article STERILITE.

possessing requisite knowledge, make use of all recipes which they encounter, either for themselves or for others. Indeed, those who employ amber-gris on the authority of an estimable book, and enjoying a reputation that entitles it to the greater regard, are not obliged to know the doses to which the substances have been restrained, that he uses. He may be ignorant, that M. Lemerî has fixed the dose of amber which may be given, to four grains, or something more\*; and that, if some physicians have imagined this dose ought to be augmented, it is when required by circumstances, and that they were thereto induced with a view of repressing the too active effects of the amber, if it had been necessary†. The Orientals, who are habituated to amber-gris, and who employ it with so much the more ardour, from a persuasion that this substance singularly retards

\* See *la Chymie de l'Emeri*, Part I. chap. XXII. and *le Traité des Drogues*, by the same author, at the word AMBRA.

† See *la Matière Médicale* of M. Geoffroy, &c. *le Manuel du Chirurgien*, or in the *Pharmacie Chirurgicale*, at the end of the first Volume, where the dose of amber for adults is limited to three grains.

death,

death, never permit themselves more of it than seven grains, or eight at most \*. In the *Dictionnaire d'Histoire Naturelle*, by M. Bomare, we read, that, with regard to amber, it may be taken internally from an half to ten or twelve grains, or even more; *for as to the doses, there is no kind of rule for these sorts of remedies and diseases* †. M. Macquer, in his *Dictionnaire de Chymie*, availed himself of the same expressions, and it is from thence that M. Bomare drew what he had to say on the virtues of amber. In reading that which precedes, we shall see, that he does not touch on the aphrodisiac virtues of amber in this passage: ‘we also attribute to it,’ says M. Macquer, ‘the property of exciting to the venereal act. ‘But its most essential virtue is, the being antispasmodic and calming . . . capable of procuring solace in certain *hysterical, vaporous, and convulsive* affections, and other *diseases of the nervous genus*: we may give it internally

\* See *le Dictionnaire de Médecine*, at the word AMBRA.

† We do not find this passage, except in the second edition of the *Dictionnaire d'Histoire Naturelle*, at the word AMBRE.

‘ from



‘ from half a grain—,’ &c.\* It is, then, in these diseases, where a physician may pass over the ordinary doses; but there is no physician who can thus act, if the circumstances do not absolutely demand it. By recollecting what has been said, after M. Sauvages, on the action of medicaments, in speaking of opium, we shall be convinced, that such a substance given successfully to such a man, will, administered to another, produce the most dreadful consequences; or even to the first, if the same circumstances no longer exist. I conceived it my duty to dwell a little on this object, because some persons believe, that the use of amber, even to an excessive dose, is a matter of indifference with regard to health. We attach ourselves, as much as possible, to the destruction of prejudices that meet our notice; their remains are yet too evident among men.

Baths, of which I have already spoken in the Chapter on Impuissance, also concur to banish sterility in persons who are too gross, and therefore extremely delicate. Bathing supplies the defect of exercise in some climates.

\* *Dictionnaire de Chymie*, at the word AMBRE.

The Turkish women, nearly always in a state of inaction, are indebted for their fecundity to the use of the baths, which is a specific against the vapours, and the greatest part of spasmodic accidents, to which females must be subjected who recline almost continually on their sofa. If these women pass fifteen days without using the bath, they are attacked with the head-ach, and their whole body suffers uneasiness; fore-runners of the incommodities that surround inactive females.

There are likewise inconveniences which result from the use of the bath, even in the Eastern regions; but they might be easily avoided, if superstition did not oppose itself thereto. Their frequency is excessive: every good Muselman, who has slept by his wife, is obliged to purify himself in the bath; an unmarried Turk must bathe, if, during the night, he has been favoured with a voluptuous dream; and the women are, on their side, obliged to go into the bath, for the same causes, and under the same obligation \*. Their presence at the mosque

\* These are, among the Turks, a part only of the motives which oblige them to go into the bath, which

is dispensed with in time of prayer; but the bath is an essential duty, prescribed by their religion, and from which they cannot possibly depart \*.

The bad effects produced by baths, depend likewise on the qualities of the water, and the time of remaining in it†. If the water is warm, it occasions syncope, vomitings, vertigos, cardialgies, &c. Besides, the Turkish women continue a long time in the bath, where they are obliged to hold their toilette: they are repeatedly combed and laved, and their hair is tastefully braided. Independent of the time which this demands, the women bath with their children, and repeat, to them, the same ceremonies. The men, who scarcely enter the bath, lave themselves, and again retire, experience its good effects, without being exposed,

which they even recommence on hearing the cry of a pig; if a dog approaches them while bathing, &c. &c. See the *Dictionnaire Encyclopédique*, at the word ABLUTION.

\* There is not a Turkish village with a little mosque, or there is also a public bath.

† See *Observations sur les Turcs*, by Porter, Part II. chap. XIII.

as the women, to the accidents of which I have spoken\*.

It would be easy to derive advantage from baths in our climate, if we discarded all that can render them dangerous. We should, principally, avoid imitating the conduct of the Russians, who, after having used the bath, which is a stove called a vapour-bath †, take repose in their beds,

\* The Turks are not the only people who frequently avail themselves of the baths at Constantinople: the Greeks, Armenians, and Jews, also make use of them. Their women, as well as those of the Turks, permit their hair to be braided alone in the baths. The Armenian women, who do not often change their linen, are obliged to lave more frequently than the Turkish females. We find, in a *Dissertation sur les Bains Orientaux*, by M. Ant. Timony, physician at Constantinople, inserted in the Work of M. Clerc, the most curious, and at the same time the most useful, details on the advantages and inconveniences which result from the use of baths in the East. See *l'Histoire Naturelle de l'Homme, considéré dans l'état de Maladie*, tome II.

† These baths are used in a sufficiently small chamber, the cieling of which is but little elevated. They contain one or several batches of bricks, where-  
in



beds, and drink the most forcible cordials. In this manner we destroy, in an instant, the good effects of the remedy employed, and hatch the germ of various dangerous diseases; or, at least, man is exposed to pass his days in a state of languor, that renders him incapable of everything.

What I here advance, is by no means foreign to my object. When the celebrate philosophers exclaim, ‘Fathers and mothers, plunge your children in the Styx!’ we admire their declamations, but always follow the ancient manner of rearing. When skilful physicians arose, accompanied by reason and expe-

in the fire is thrown, till the large and inclining stone on their summit becomes red-hot. When those who would use the vapour-baths, whether men or women, are undressed, they spill on this stone hot or cold water, that rises in vapours, and disperses itself on the naked body. The atmosphere of the room, at this moment, resembles that of an oven or a sugar bake-house. Several Frenchmen, who would make a trial of this Russian bath, assured me that they could not remain in it a single minute. See, for what accords with this subject, the *Voyage en Sibirie*, by M. l’Abbe Chappe d’Autroche. Vol. I. Part I.

rience, which philosophers supported; when the Tissots presented examples, and said, ‘ Accustom your children, by *degrees*, to the cold bath;’ many persons felt the importance of this method to fortify mankind, and began with introducing it into use. But what happened from thence? Of the children destined to be plunged in cold water, a part were put into warm water; [and the commencement ought to have taken place with lukewarm water]. Afterwards was apprehended, the too vivid impression of a cold liquid on the body of a favourite infant; the warm baths were continued; and I have seen some children, who, thanks to the extreme tenderness of their parents, will never be other than weak and afflicted men, if the infirmities with which they are already attacked, permit them to reach the ordinary extent of human existence\*.

Weak

\* As to the manner of bathing children, consult the precepts of M. Tissot, in his excellent Work, *Avis au Peuple sur sa santé*, Vol. II. chap. xxvii. *La Dissertation de M. Ballexferd sur l’Education physique des Enfants*, first epocha. We find, in this Dissertation, the most sensible reasoning on the administration of baths to children: the author there balances

Weak persons, who, for combating sterility, have recourse to warm baths, will experience the same inconvenience; particularly if, like the Russians, they do not endeavour, after using the bath, to re-establish the tone and elasticity of the fibres. The strength of the common porters at Constantinople, of which prodigies have been related, is acquired, and sustained, by the exercise which these men are obliged to take. Far would they be from this state, and never would their fibres resume the necessary degree of force, if, on instantly coming from the bath, they resigned themselves to effeminacy and indolence. In Russia, the common people, who in some respects conduct themselves with more prudence than those of the higher ranks, eat snow, or ice, when in the bath, while their body is entirely covered with sweat, which, by this means, becomes the more copious. ‘When the Mougik \*,’ says M. Clerc, ‘has sweated according to his desire, he comes

lances the advantages and disadvantages which may from thence result, according to climate, manners, and the constitution of individuals.

\* This is the generical name which, in Russia, signifies subject, or slave.

‘ wholly naked from the bath, with a fumid  
 ‘ body, as red as a boiled lobster, and thus jumps  
 ‘ into the river, that is always proximate to  
 ‘ the bath. If the ice of the winter opposes  
 ‘ this custom, he contents himself by sprink-  
 ‘ ling, repeatedly, from head to foot, with  
 ‘ water obtained from holes which are dug for  
 ‘ that purpose. After this ceremony, he puts  
 ‘ on a sheep’s-skin dress, and next proceeds to  
 ‘ drink a goblet or two of very strong spirits  
 ‘ drawn from grain; or, if that is beyond his  
 ‘ ability, he makes use of strong beer .... This  
 ‘ bath renders the Mougik cheerful, alert, and  
 ‘ willing to acquit himself of the rudest labour.  
 ‘ .... It is in this manner that we temper  
 ‘ steel\*.’ ‘ The labouring people,’ says M.  
 l’Abbe Chappe, further, ‘ leave the bath, co-  
 ‘ vered entirely with sweat, and roll themselves  
 ‘ in snow, regardless of the severest cold, prov-  
 ‘ ing, at nearly the same instant, a heat of 50  
 ‘ to 60 degrees, and a cold of more than 20  
 ‘ degrees, without meeting with any accident †.’

\* *Histoire Naturelle de l’Homme, considéré dans  
 l’état de maladie*, tom. II.

† *Voyages en Sibérie*, loco citato.



From this manner of acting, it results that the common men and women often escape, and also cure, a great number of diseases, by using the vapour baths, followed by the immersion in cold water; while the *beau monde* (we have before seen how they conduct themselves on coming from the bath) are subjected to fluxions, complaints in the throat, severe colds, catarrhs that often degenerate in asthma, or terminate in phthisic, relaxation and effeminacy of the flesh, and a gross bulkiness, that so facilely causes sterility. Nothing is more common than to see the head, the face, or the neck, of the Russian ladies enveloped in an handkerchief, and to hear them complain that their indispositions arise from a cold.

‘ It is good you know,’ says M. le Comte Algarotti, ‘ that the custom of the country [in  
 ‘ Russia] is, to take the children from an oven,  
 ‘ in which they are kept a certain time, and  
 ‘ then to throw them into cold water and ice.  
 ‘ In this manner they are fortified against the  
 ‘ heat and the frost, and rendered more invul-  
 ‘ nerable to the attacks of the seasons, than  
 ‘ Achilles to those of the lances and the ar-  
 ‘ rows..... Nevertheless, every soldier, be-  
 ‘ fides

‘ fides his arms, always carries a mantle, with  
 ‘ which he covers himself in case of necessity;  
 ‘ he sleeps on the snow as if in the finest bed  
 ‘ ..... The nourishment of the soldier is not  
 ‘ super-abundant.... When in camp, he re-  
 ‘ ceives meal; digs an oven in the earth, and  
 ‘ there bakes his bread. When he is to be  
 ‘ regaled, they give him a sort of very hard  
 ‘ biscuit, which he pounds, and boils with salt  
 ‘ and herbs, that he finds every-where. But,  
 ‘ the greatest part of the time, he is content  
 ‘ with abstinence,’ \* &c. &c.

The Russians must thus be regarded, with  
 reference to what we have suggested, as a peo-  
 ple in whom resides strength the most energetic:  
 but, even as by other nations, we find in their  
 morals some vices that rise continually against  
 population. In the course of this Work, we  
 shall have occasion to speak of some abuses and  
 prejudices, observed by M. l’Abbe Chappe,  
 during his travels in Siberia, and which forcibly  
 oppose the perfection of the human species,

\* *Lettres sur la Russie*, containing the state of  
 commerce, the marine, the revenue, and the power of  
 the Empire.

among

among a people where the climate, and a part of the physical education, concurs to render them robust and indefatigable.

All that tends to render the body strong, in a yet tender age, makes, at mature years, vigorous combatants; and men so constituted, must be as excellent in the art of peopling the world, as in the horrible profession of destroying it. There is no probability that it will ever be necessary, in our climate, to harden mankind, very nearly in the same manner as we temper steel, through the means which the Russians employ: but, in moderating the expedients, and affording them to our actual constitution, should we not effect their recovery by little and little\*? At least, it would demand extraordinary accidents to occasion sterility in individuals who, from their birth, have

\* We must commence by the physical education; and the excellent books written on this object, announce that, since some years, it is become capital. Among these useful Works we may cite, Locke on the Education of Children, from whence excellent precepts have been drawn for treatises on education, since published. The Chapter on *l'Institution des Enfans*,

been bred up in a manner that enables them to reckon on their strength. It is by exercise, and habituating the body to every-thing, that we attain to render it vigorous.

The English would form a nation incomparably stronger than that of the French, if the rude education which they give their children was not, in some sort, thrown away for the most part, when, becoming masters of their own actions, they wholly resign themselves, after our example, to that dissipation which meets their inclinations with facility. The ingenious author of the *Letter on the Patagonians*, gives us a striking example of the English custom, to fortify the human body in due time. Ac-

*Enfans*, in the Essays of Montaigne, is likewise a source from whence we derive serviceable knowledge. All the world knows the Work of the Citizen of Geneva, that has likewise education for its object; the Dissertation of M. Ballexferd; the Commentaries of Van Swieten on the aphorisms of Boerhave, who treats with so much sagacity on the diseases of children, and the manner of conducting them in the first period of their life; Essay on the manner of perfecting the Human Species, by Vandermonde; Treatise on the Medicinal Education of Children in their first years, by M. des Essarts, &c. &c.

cordova



cording to the idea which our writer forms of  
 the Patagonians, their education entirely consists  
 in continual bodily exercises. ‘ Doctor,’ said  
 he to Mr. Maty, ‘ have the people in England  
 ‘ resolved on becoming Patagonians, in some-  
 ‘ wife? You plunge your children in the  
 ‘ Thames.... But, there is something which  
 ‘ surpasses this: I recollect that, in my journey  
 ‘ through Italy, I rencountered, at Genoa,  
 ‘ the commander of your fleet, Harrison, who  
 ‘ had the politeness to invite me on board his  
 ‘ ship.... In the middle of our conversation,  
 ‘ two children entered the apartment, hav-  
 ‘ ing aprons before them, and covered with  
 ‘ sweat and tar, looking like swabbers: they  
 ‘ came to salute the Commander, and this was  
 ‘ with an air of confidence, and nearly of fa-  
 ‘ miliarity. I asked him, Who these pupils  
 ‘ were? He answered: “ One is the ne-  
 ‘ phew of Admiral Hervey and my Lord Bristol,  
 “ and the other belongs to me.” “ And what  
 “ will be their first station?” “ That of seaman,  
 “ and so on, till they arrive at the chief com-  
 “ mand.” They left us, in order to climb up  
 ‘ the masts.’\*

\* Letter to Doctor Maty, Secretary of the Royal  
 Society at London, on the Patagonian Giants. This  
 pamphlet,

Independent of the progress which men, thus managed, must make, we may assert, that they, conserving the precious germ of strength and agility, introduced at an age when the corporeal faculties ask for developement, in many respects will prove of utility to their country. There is reason, in good truth, to fear, that young persons, whose organs have been fortified by an abundance of exercise, will incline towards the pleasures of love before the necessary period: but the example of those who inhabit champaign countries, must remove these apprehensions. With all the requisite qualities for proving their vigour, they are the more reserved, and restrain their violent passions with more force than our inactive youth, less affected to love by the senses than the imagination. ‘I prefer that he, even in debauchery,’ says Montaigne, speaking of a young man, ‘surpass his companions in vigour and resolution, and that he do not leave evil from the want of strength or science, but from default of

pamphlet, which is a critique on our morals, comprehends useful matters, from whence advantages may be drawn, to a certain point, for strengthening the body of young persons.

‘will.’

‘ will \*.’ If it is necessary to stop the explosion of the fire of love, it must occur by demonstrating the destructive consequences which may follow, in a too tender age, as I have elsewhere observed. The ancient wrestlers abstained from the company of women, in order to be stronger and more valiant in the olympic and gymnastic games. ‘ The ancient Gauls,’ says Montaigne, also, ‘ esteemed it extremely reproachful to have had acquaintance with a woman before the age of twenty; and singularly recommended men, who would fit themselves for war, long to conserve their pucelage, because courage becomes effeminate and misapplicable by an indulgence in those familiarities common to the sexes.’

These men would also have formed a courageous nation, whom nothing could have resisted, if they had not degenerated by little and little, and delivered themselves to excessive debauchery, which is the offspring of luxury, and from whence are born the diseases and the infirmities that enfeeble empires, and derange

\* See Book I. Chap 15. *Institutions des enfans.*



the individuals of which they are composed. Ancient historians paint the Gauls as formidable men, insomuch that they feared nothing, and *esteemed flight such a scandalous thing, that they even refused to remove from houses which were tottering* \*.

It has thus been possible to give young persons uncommon vigour, and to suspend, for some time, its operations with relation to pleasures. What advantages would there not result to the Nation, when these men, arrived at a state of *perfection*, should direct their strength to love with all the energy of a robust temperament †!

We observe yet a cause of sterility, that depends less on the man and the woman, than the locality of their residence. In the famous

\* *Mémoires des Gaules, &c. par Scipion Duplex. Liv. I. Chap. 9.*

† The Gallic laws carried their attention so far, as to condemn a young man to an amercement, whose waist exceeded a certain measure, for being somewhat too fat; *which, says the Historian whom I have cited in the preceding note, is an ordinary mark of indolence and sluggishness.*

treatise



treatise on *Air and Water* \*, Hippocrates has developed, in an admirable manner, the influence of these elements, particularly that which passes into the animal economy; and, after the observations of this great man, we may account for the sterility or fertility of a country, with respect to its situation.

The precepts given by the father of Medicine, to those who are destined to that science, should be known to all men who cherish their health. It would be wandering from the plan of my Work, to extract from the important article of which I speak, all which has more or less remoteness to my object: there are, nevertheless, some essential observations, which I will rapidly offer my readers. Hippocrates, in his observations, considered entire Nations; but we must, more particularly, combine individuals, when they become utile for the most part, in reference to the object of which I treat.

\* *Dict. de Méd.* art. AIR. We likewise find this precious piece in *l'Histoire Naturelle de l'homme malade*, tom. II. part iv. and those persons must acknowledge an obligation to that Author, who are unable to procure a Work so considerable as the *Dictionnaire de Medecine*.

After the preliminary knowledge with respect to climate, Hippocrates would, that the physician who is there destined to exercise his art, occupy himself with the manner of life which the inhabitants lead. He must observe, says Hippocrates, whether they are great drinkers and great eaters; whether they drink little, and at the same time eat abundantly; whether they are slothful, and enemies of labour; or, on the other hand, if they love occupation and exercise. It is from thence that he must draw his inductions on all that presents itself.

After what I have previously said, it is easy to conceive that, in a marriage where sterility is caused by the inaction of the two individuals, or excess in the aliments, that continually derange the functions, the method of cure must occur through the means which I have indicated, after the cause has been discovered; and this may be effected with facility, by studying, in anywise, to follow the observations of Hippocrates.

Every city exposed to hot winds, (that is to say, to winds that elevate themselves between the east and the west in winter,) and, moreover, protected

protected against those of the north, is abundant in water; but that water is impure and ponderous.

This observation of Hippocrates is very frequently confirmed. Persons, obliged to remove, for some time, from the place of their habitation, and where they made use of the water mentioned by our immortal observer, have become fruitful as soon as they discontinued it.

Cities that have a bad exposition, and are provided with water from lakes and marshes, stand exposed to continual variations. If the summer be dry, the diseases there are of short duration; if the winter be cold, the men there, in the head, are very humid and full of pituite. .... *These men have little strength and vigour; they do not digest than with pain... the smallest excess incommodes them...* The women, there, are unhealthy, and subject to fluxions. *Many, through disease, and by no means through Nature, are rendered sterile, or miscarry.* The children, in those places, have asthmas, and fall into frequent convulsions..... When the men are passed the fiftieth year, they become

U 2

paralytic,

paralytic, if the sun pierces them suddenly on the head, or they have suffered too great a degree of cold.

Thus indicating the evil, Hippocrates shews, at the same time, how it may be prevented. In fact, the continual variations of the atmosphere would have little influence on the body, if the body was habituated to those variations : men can have nothing to fear from excess, if they do not indulge in it; in avoiding diseases, we avoid sterility, since they are the consequences thereof, &c.

As to cities which, secured from hot winds, receive in summer the cold winds between the west and east, the water there is cold, and the men commonly large and dry... they eat more than they drink, have a healthy and strong head, and the greatest part of them are subject to ruptures of the vessels. In summer they have, till the age of thirty, great and frequent bleedings at the nose, and nevertheless live a longer time than the others. The hardness of the water, its crudity, and coldness, *render many women sterile*, suppress their menses, or considerably derange them at least. We attribute,



tribute, likewise, difficult deliveries to this water, and the hindrance which women experience when they would nourish their infants; the crudity and hardness of the water destroying the milk. Infancy, in these cities, continues a longer time than elsewhere; and puberty there is more tardy.

Cities turning to the east, are beyond comparison more healthy than those which turn to the north or the south; although the difference of situation should not exceed a furlong. The water, that receives the rays of the rising sun, can be no otherwise than exceedingly clear, very light, and of an agreeable flavour. It is purified by the first rays of the sun; and the air retains for a long time the impressions of the morning. There the men have a good and blooming colour, a clear and sound voice, and passions sufficiently moderate, *which is a grand point towards fecundity: the women, there, are also fecund*, and have a facile delivery.

But cities which look to the west, so as to be covered from the east winds, and receive no other than south and north winds; these cities, says Hippocrates, are necessarily unhealthy:

healthy: the water there is not clear; and the sun does not act on it till that body is already very high. Every morning, during the summer, the cold winds blow, and the dew falls plentifully. For the remainder of the day, *the sun burns and drys the men*; and it is for that reason *they have neither strength nor colour*, and become subject to an infinity of diseases. They have, mostly, a rude and hoarse voice, originating in the grossness and impurity of the air, that cannot be purged by the dry north winds, while they are not of long duration, and because those which predominate there are very humid and pluvius. The western winds perfectly resemble those of autumn; and the situation of these cities gives them a temperature very nearly similar to that of this season, caused by the changes which happen there in the same day: for, mornings and evenings, the temperature is entirely opposite.

Nothing more demonstrates the salutary effects that must result from the favourable situation of a country, than the longevity of the inhabitants of *Petit Clery*, in Clermont. Though this village scarcely consists of five and twenty families, we found there, at the end of 1768,  
twelve

twelve persons in very good health, whose ages together made 993 years and 2 months\*. It is astonishing that, in such a small village, so many persons were found in an advanced age. It can only be attributed to the goodness of that position. The village lies close by the Maese, on a small hill, the aspect of which turns to the north, and at the foot of it is a little meadow, environed with beautiful plains, and removed from the woods.

What Hippocrates has hitherto said of the water, is found to be connected with his observations on the situation and the temperature of cities. He, in pursuance, again returns to his first object, which he has scarcely indicated. He examines what good and what evil must result from the use of waters, relatively to their properties.

The water of morasses and that of lakes, and in general all stagnant waters, must, in summer, be necessarily hot, thick, and stinking,

\* *Journ. Encyclop.* December 1768. These twelve persons were, three men and nine women.

because they have no means of running off, always receive the draining of the canals, and become burnt by the sun. In winter, they are cold, icy and troubled, heavy, and gross. Those who habitually drink this water, are the prey to an infinity of diseases. They cause obstructions in the principal viscera, render the face lean, and impoverish the whole body. *Women who make use of them, conceive with pain, and are delivered with difficulty: they generally bring into the world very gross and turgid children, but who, at length, fall into consumption, always continue in a bad state of health, and subject to various accidents. It also often happens, that the women imagine themselves pregnant; but when the usual time for delivery approaches, their burden disappears.*

The worst waters, after the preceding, are those which flow from rocks—for they are hard; and those which proceed from places where that element is warm, and where iron, copper, silver, gold, sulphur, vitriol, bitumen, or salpetre, arises. These waters pass with difficulty, and impede the body in the discharge of its functions.

Water



Water the least prejudicial, is that which flows from high places and hills, and that have hardly a sandy earth; for they are soft and limpid, hot in winter, and cold in summer; which is a mark that their sources are very profound. But that, principally, must be preferred which has its course towards the east, and particularly towards the east in summer. All salt, acrid, and crude waters, are in general very unfit to drink.

We place in the last rank of waters, those which, in winter, flow towards the south, and between the east and west: but they are less dangerous in cold than in warm countries.

Persons whose body is hard, constipated, and disposed to inflammation, must use the softest and lightest water; and those who have a soft, humid, and pituitous body, must avail themselves of the most hard, crude, and somewhat saltish waters; for they consume that pituitie and that humidity.

All waters in which vegetables are boiled with facility, and that dissolve and penetrate the viands, consequently relax the body, and communicate

municate its virtues to it. Waters which are crude and hard, and that boil the same viands with difficulty, cannot be otherwise than desiccative and obstructive.

Rain-water is very light, soft, delicate, and clear\*.

Water of ice and snow is always very prejudicial; for all water that has been frozen, never recovers its first quality.

The stone, nephritic colic, stranguary, difficulty of urine, sciatica, and tumours, particularly affect men who drink all sorts of waters whose sources are very distantly situated, or in which other waters of rivers, lakes, or fens, discharge themselves. It is impossible that the water of the one should resemble the water of the other: the one is soft, the other salt and aluminous; this is cold, that is warm, &c. Nothing is more important, than this examination,

\* These good qualities depend on the purity of the air: but it is not always in this state; and the water, then, contains gross matters, which demand distillation, to render them light and more pure.

says

says Hippocrates; and the greatest part of our diseases spring from apparent causes, which we second rather than destroy.

We cannot refuse to believe, that the air and the water has a sensible action on the multiplication of the species, and that the differences which they produce are very remarkable. This is what Hippocrates has said, in considering the variation of seasons and that of soil. So is it precisely with men, if we regard them narrowly: in one, nature is the same as that of mountains, forests, and arid places; in another, she has resemblance to light and humid districts: here is she the same as the country which has meadows and morasses; and there we recognise nature in the plains and in bare and dry situations. The varieties of the seasons, that change the nature of things, are great and numerous; and the diversities which they occasion are by no means smaller.

Our observer, for proving to what point the temperature of climate influences the vigour, and of consequence the fertility, of men, exposes the reflections which instigated him to make his observations. Asia, says he, differs from  
from

from Europe, in the nature of the plants and the men; for all comes forth larger and more beautiful in Asia than in Europe. This is caused by the temperature and the equality of the seasons; while that which contributes most to the goodness and accretion of things which are produced in a country, is the temperature of the air. I will not assert that the climate of Asia is every-where equal, continues our Author: I speak only of that part which is the most temperate.... *The children there are reared with more facility; the men are better constituted, more beautiful, larger, and better proportioned;* and for what relates to the pitch and beauty of the voice, there is scarcely any difference between them: so that we may be assured, this climate approaches, more than all others, to the most natural and temperate constitution. But it is impossible that strength, courage, vigour, and patience in labour, can accompany constitutions which are alike: taste and instinct, there, are not constant; precipitated by voluptuousness, one sex is not confined, exclusively, to the other... It is thus, also, in Egypt and in Lybia.

In speaking of the people who inhabit the  
borders



borders of the Phases, Hippocrates observes, that their country is marshy, hot, humid, and shaded. In all times, says he, very heavy rains fall there; and the inhabitants live in morasses, and build in middle of the waters. They seldom visit the cities, but wander about in little barks, which are made from the single trunk of a tree. They drink no other than warm and stagnant waters, that are corrupted by the sun, and thickened by rains. Even the Phase is nothing more than a dormant water; of all rivers, it is the most tranquil and the slowest. The fruits which these people eat, are blighted, imperfect, and without flavour; the excessive humidity will not permit them to reach their proper state of ripeness: and it is this humidity that renders the air of that climate very thick and gross. All which, joined together, is the reason that the inhabitants differ from other men in figure: *they are excessively large and horribly gross; they are pale and wan, as patients who have the jaundice; and, moreover, slow in labour.*

To the constitution of these Asiatics, Hippocrates opposes that of the Sauromatians; Europeans who live nearly close to the Palus Meotide.

Meotide. The women mount on horseback, throw the javelin, and engage in combats during the period of their virginity. They must have killed three of their enemies, in order for obtaining permission to marry; and they do not reside with their husbands, than till after having made the sacrifice ordered by the law. A woman, when married, is excused from mounting the horse, and going to war, at least till the country is forced to take up arms in case of some great necessity. They have only the left-breast; for while the children are young, their mothers take care to burn off the right-breast with a copper instrument purposely made; so that this breast being prevented from growing, all the strength and the nourishment is carried to the shoulder and the right-arm, &c.

We cannot but observe a great difference between the constitution of this people and that of the Phasians; since the custom of the first, in excusing the women from those exercises before-mentioned, after their marriage, greatly contributes to multiply the species: for a very ordinary cause of sterility is, the too frequent indulgence in equestrian attachments; of which the Scythians are a proof.

Those

Those people whom we call *Wanderers*, says Hippocrates, as having no houses, and living in carriages\*, remain in one place no longer than they can find forage; and when all is consumed, they decamp and go elsewhere. In these carriages the women live; and the men follow them on horseback, at the head of their flocks and their studs. *We find no nation that is more sterile, or whose animals are smaller in number and size.* All the men resemble each other; they are fat and flabby: their joints are relaxed, and drenched in humours, like their whole body. This mass of flesh, and this fatness, render them so much alike, that one man differs hardly in the least from another, nor one woman from the other. This in part arises also, says our immortal observer, because the seasons there being always equal, no physical changes occur, nor any alteration in the semence, unless through some disease, or some very violent and rare accident†.

\* These carriages have four or six wheels; they are covered with carpets, and made, as houses, in several stories. These moveable houses are drawn by two or three pair of oxen.

† Such is the situation of the country mentioned by Hippocrates, that the inhabitants there are continually

What I have elsewhere said of the humidity and the excessive bulkiness which causes sterility, is confirmed by Hippocrates, on the subject of the people of whom he has given a description. Most part of the Scythians, and in general all the *Wanderers*, burn their shoulders, arms, joints of the hands, breast, thighs, and loins, on account of the excessive humidity that relaxes and enervates them. *They have not strength to bend a bow, nor to throw a lance:* but when they have burnt themselves, their joints are stronger, and their body becomes more robust and firm. *They are; nevertheless, not the better adapted to fecundity, the Scythians*

usually exposed to the north winds, which the snow, the ice, and the water, render extremely cold. The winter there is perpetual: the summer dures only a few days, when the sun, at the end of the summer solstice, approaches these regions, and at that time his heat is very weak. The Scythians have always the same nourishment, and the same apparel, in summer and winter: the air which they inspire, is always the same, thick and humid; and they have nothing to drink, except ice and snow-water. It is from this general uniformity that Hippocrates has drawn the constant resemblance of individuals, with respect to the moral and the physical.

*being*



*being the most sterile of all people: the greatest part are even impuissant; acquit themselves of duties proper to the women; and speak in the same manner as that sex. They are called by a name expressive of effeminacy. When, in approaching their women, the signs of manhood no more appear, they doubt not of having offended the Gods, who, in revenge, have doomed them to feel these effects of their choler. They put on the female dress, and publicly avow their impuissance; live as women, and discharge all the appendant functions.*

We likewise find here this truth, established in all times and in all places, that the common rank is the part most healthy in a state for the multiplication of the species. The impuissance of which we speak, never attacks the poor: *the noble and the rich, says Hippocrates, are alone subjected thereto, because they always ride on horseback, or in a chaise; while the poor, on the contrary, go on foot. He likewise observes, that the colour and the hair of the Scythians are red; and that fecundity is not proper to temperaments of this nature.* With regard to the women, *their humidity and fatness opposes conception, by stopping the orifice of*

*the matrice.* Their slaves are of great utility to the Nation: charged with all the labour, and using continual exercise, *they are very lean, and therefore conceive with a facility, of which the nation experience the happiness.* These slaves impede solely the too rapid delapidation of the species in these climates.

The Author of *Recherches sur les Americains*, who seems to have had no knowledge of what Hippocrates has said of the Scythians, relatively to the colour of their hair, regards it as no less than a shadow of degeneration, as a species of disease, even in our climates. We may judge thereon by the inductions which this author draws from the blemishes discernible on the skin of those persons of whom we speak. ‘White men,’ says M. de P\*\*\*, ‘are never  
 ‘red without being pale, and emitting a disagreeable odour: we remark, in them, between the epidermis and the skin, filthiness —  
 ‘lenticular blemishes, occasioned by viscous  
 ‘and impure matters which are deposited and  
 ‘accumulated at the orifice of the exhaling vessels, from whence the colour contracts a variegation, which manifests itself most in summer,  
 ‘mer,

‘mer, when the transpiration is sensible\*.’ In fact, Practitioners may observe, that, in severe maladies, which attack those who are *red*, the developement of symptoms is attended very often with differences that are not remarked when the same diseases fall to the lot of other persons. It is principally in inflammatory diseases that we have had an opportunity of observing this. In admitting a sort of degeneration in the constitution of persons here alluded to, it would be very easy to say wherefore they, although ordinarily but little fecund, seem to be no less impelled to physical love.... We shall see, in the Chapter on the Influence of Marriage on Health, that it is certain maladies which, through circumstances, seemingly carry those who are therewith attacked, towards physical love: admitting here, then, a sort of derangement, an acridity if we will, in some fluids, we shall explicate how some persons, no less robust and vigorous, are tormented with venereal irritations.

Through the force of his genius, Hippocrates was elevated above the superstitious ideas

\* *Recherches Philosophiques sur les Americaines*; Part IV: sect. I.



of his time; of which he gave a proof in striving to dissuade his contemporaries from their belief, that impuissance and sterility were sent, by the Gods, as a disease, to punish men for their faults. If such were the case, writes this philosophical Physician, these afflictions would happen to the indigent as well as to the wealthy; and much sooner to the former, for the poor give the Gods less honour. Indeed, continues he, it is the rich who offer them sacrifices, that raise them temples, erect them statues, and that make them a thousand offerings and a thousand donations; to which the poor are incompetent. These last even, instead of honouring the Gods, frequently murmur and blaspheme against them, in consequence of the unequal distribution of riches. The punishment of all these crimes, then, must rather fall on the poor than the affluent, who have no part therein.... But this malady comes no more from the Gods than others; and they have all their origin in Nature!

It is equally to causes before exposed, that Hippocrates attributes the varieties observed in Europe among the human species. The Europeans, says he, differ from each other in  
[stature



stature and visage, which is caused by the frequent variation of seasons: indeed, they have long winters and insupportable summers; great rains, great droughts, and boisterous winds, that produce considerable changes; and these changes occasion the differences which we remark in generations; *for the semence is not always the same in the same man, it being quite otherwise in winter than summer, and during droughts and during rains.* From hence may be seen the reason why the Asiatics resemble each other more than the Europeans ... From thence, likewise, we find the cause of the difference in morals. All those who inhabit a mountainous, rude, very elevated, and very dry country, experience considerable changes; and, by consequence, *they are larger, more active, and more courageous;* and these sorts of temperaments cannot be otherwise than cruel and ferocious. But those who live in a low, sultry country, full of trees, more exposed to the hot than to the cold winds, and who have no other than warm water, are gross and flabby; they have black hair, incline even more to black than white, have less phlegm than bile, and they possess neither so much strength nor so much courage as the first, at least till habit

gives them the qualities which Nature has refused: but if there are rivers in their country, that serve to carry off the rain and stagnant waters, we find them, then, very healthy, and of an exceeding good colour. If, on the contrary, they have no rivers, and are obliged to drink stagnant and foul waters, they must of necessity be badly disposed in the body and viscera.

Those who inhabit an elevated country, that is open, and exposed to the winds, and wherein there is an abundance of water, nearly all resemble each other; but they have the least courage and the most gentleness.

Those who reside in naked, poor, and dry countries, and where no great changes happen, have a hard and robust body, and are more white than black: they are arrogant, choleric, opiniative, and headstrong.

Principally, where we find very frequent changes in the seasons, there we also find men of a very different figure, and who do not resemble each other in any thing, neither in complexion nor morals.

In

In all places where the earth is fat, soft, and aquatic; where the waters are so shallow, that it is warm in summer and cold in winter; and where the seasons are very temperate; the men are there *very flabby, cumbersome, without force, and without vigour*, and ordinarily very brutal: they love nothing better than sleep; are cowardice and sluggishness itself; and have neither spirit nor address for the cultivation of the arts.

But, principally, where the country is naked, open, and rude; where the rigours of the winter, and the ardours of summer, are felt; there shall we find thin and perfectly hairy men, who are *vigorous and robust*, vigilant and laborious, arrogant and opiniative, more ferocious than gentle, proper to the arts, and born for war; in a word, all that comes forth in any land, whatever it may be, partake of the qualities of the earth which produces it.

The immortal observations of Hippocrates, confirmed, for the greatest part, more than two thousand years, and which announce the Author's extensive knowledge, do not seem to be contradicted at the present day, than by those



who pay no attention to catastrophes that have changed the nature of things. Without speaking of the alterations which have taken place on our globe, through causes that are inclosed within its own bosom, the work of men, since so many centuries, has occasioned many variations in some regions. We have seen, when I spoke of the temperaments, that the constitution which dominated with the inhabitants in the environs of Greece, has passed over to France; that the temperament of Sweden is the same; and that, before the end of fifty years, it will become the reigning constitution in Russia. These changes, the work of a long succession of ages, are they not also brought about by men?..... They do not keep a register, says the Pastor Castel, pleasantly, of all the singularities which they introduce into Nature. May we not say, that the withered morasses, the spacious forests hewn down, the mixing of the people in champaign countries with those of cities, the changes in morals, the aliments, &c. have concurred to introduce in every Nation some varieties relative to its constitution, and that, by little and little, have removed men from, or brought them nearer to, their primitive or dominate constitution. The  
ancient



ancient Romans, for example, from the weakest people in Italy, became the most robust, through the force of exercise and labour. They reverted towards their first weakness about the end of the Republic; but, notwithstanding this degeneration, Pliny informs us that, in the numbering which was made of the inhabitants of Rome, under the empire of Vespasian, a great many citizens were found, who had reached an extraordinary age, and, among them, two of an hundred and fifty years each. This phenomenon never appeared in modern Rome \*.

Notwithstanding these successive changes in the dominate constitution of the people; changes in which Nature has no share, if I may so express myself, and that are alone the work of men; it must be granted that, from the justness of the observations made by Hippocrates, conjectures may be drawn, on the sole aspect of a country, as to the sterility or fecundity of its inhabitants. The same observations likewise indicate the means to remedy sterility, by bestowing thereon a little attention; for the

\* See *les Abus de la Saignée*, &c. Paris 1759. sect. 65.

cause of an evil being once made evident, is there, then, any-one who does not endeavour to destroy it? Every individual may profit from what Hippocrates wrote for whole Nations: from what this great man has said of the impuissance and sterility of the Nomadians and Phasians, a man may diffuse fertility on his marriage, if a too great bulkiness, a phlegmatic constitution, and want of exercise, do not oppose conception.

The bad qualities attributed to certain waters, being the cause of sterility, we have seen those of which use may be made for preserving that equilibrium so necessary in the animal economy, to facilitate the exercise of the functions.

We have equally seen what situations are least favourable to the *vegetation* of men, (let me also be allowed this expression); and from thence may be known those places which must occupy the preference of the man and the woman who desire to leave healthy and vigorous sprouts to posterity.

It must not be imagined, that the observations

vations which we have exposed, are not to be viewed than as they are presented after Hippocrates, and that the *ground* has no influence on men than when considerable distances give place thereto. The different parts of a kingdom, a province, or even a city, occasion, according to their situation, changes in the beings which live there. Though France, for example, has no more than 240 leagues from west to east, and 225 from south to north, its provinces, to the number of thirty-eight, nearly all offer different productions; and we observe in the inhabitants, to survey the general character of the nation, very marked differences. 'All the world know the differences,' says M. l'Abbe Chappe, 'between the Gascons, the Normans, the Picardians, the Bretons, the Champaigners, and the inhabitants of Berry.... They are the sources of the nick-names which have been given to them\*.' But it is particularly on the organisation of individuals that the climate must have influence, before it can approach the understanding; and from this physical influence must result alterations, more

\* *Voyage en Sibérie*, tom. 1. page 217.

or less sensible, the effects of which on population will manifest themselves\*.

M. de Tully, speaking on the temperament of the inhabitants of Dunkirk, where this skillful physician exercised his profession, says, that it is difficult to decide exactly on the temperature of the inhabitants to whom he administers his assistance: ‘because,’ says he, ‘this city  
 ‘ [Dunkirk] is particularly peopled by different  
 ‘ Nations, and nearly from every part in France.  
 ‘ .... We there facilely distinguish those of  
 ‘ each province, by their form, their manner

\* The modern inhabitants of Lombardy are the most hairy in Italy, having resemblance to the ancient Lombards, who derived their name, it is pretended, from their long beards..... The Gascons and Languedocians have retained their loud voice...from the ancient Goths, their predecessors..... The Spaniards have from them retained their frigidity and loftiness, which by degrees united, and formed what, since a long time, has been called the Spanish link ..... The Normans have conserved, in many things, the character and phlegm of the Northern people from whom they are descended, &c. &c. *Cérémonies & Coutumes Religieuses de tous les Peuples du Monde.*

‘ of



‘ of speaking, their more or less vivacity, and  
‘ even the colour of their skin \*.’

There is a sort of sterility that cannot be cured otherwise than by removing from the ordinary place of habitation, although the air respired and the water drank there, have no one bad quality. This has its cause in a kind of inaction and indolence of the man and the woman, since travelling serves to render their embraces fecund. A thousand examples prove the verity of what I here advance. A man of distinction, married a long time, without being able to enjoy a father's pleasure, at length became one, after the performance of nearly a three hundred miles journey, in order to discharge an embassy that was confided to him. He remained three years in his office, without giving other marks of capacity; but, being recalled, this personage scarcely arrived in his native country, before he had strong reasons to hope, that he should shortly become the father of a second child.

\* *Essai sur les Maladies de Dunkerque*, 1760.

This

This sterility is grievous, beyond doubt, while we cannot advise all persons who are in that predicament, to essay their powers by going three or four hundred miles from their own country; but the difference of states serves to bring together, and to unite, these effects. Common persons have pilgrimages, which the man and the woman are obliged to make on foot, for obtaining the benediction of heaven on their marriage: the Saint, whom they go to invoke, is nearly always several days journey from their habitation; and the salutary march to which they submit, compensates for the distance of the places; so that forty or fifty miles on foot are equivalent, at least, to four or five hundred, undertaken with all the conveniences which the rich procure themselves\*.

All people of whom we have any knowledge, exercise their bodies certain days in the year, by movements that are regarded as salutary; like the dance with us. This custom is

\* A Work has lately been published in Paris, entitled, *l'utilité des Voyages sur Mer pour la cure de différentes Maladies, notamment de la consommation, &c.*

certainly

certainly utile, among all nations, for the propagation of the species; and a law, interdicting the dance in some European kingdoms, where nothing but this mode is left to furnish one part of the women with a little exercise, would greatly injure population.

It is likewise the same with music: we know, that the action of singing exercises the breast, fortifies the organs of respiration, attenuates the fluids, and augments the heat, by causing a continual movement of the breast in inspiration and in expiration, and the shock from agitation which the air there suffers. Thus are there circumstances in which the song is favourable to generation, were it alone through the gaiety which that recreation sheds on the spirits.

Nothing is to be neglected, when spouses desire to have children; and where shall we find those who do not desire this with ardour? The dance, and consequently exercise; the song, that supposes gaiety; all must then concur, and unite itself, for giving to the spirits that impulsion necessary to fecundity..... We have seen spouses who, after having inutilely employed



employed the means which they believed most efficacious against sterility, had recourse to electricity; and this proved a satisfactory substitute..... ‘ But the most fortunate adventure ‘ is that of the Professor at Wittemberg, in ‘ Saxony: M. Bose, who, after a twenty years ‘ marriage, and infructiferous labour, at length ‘ obtained a dignified heir, through the preliminary aid of electricity, administered by the ‘ professor to both husband and wife \*!

We have seen, at the commencement of this Chapter, that a too frequent indulgence in the pleasures of love, occasion sterility; of which there are too many examples. The way, therefore, of avoiding this misfortune, is to wait, for proceeding to generation, the least equivocal signs that shew the want of enjoyment. ‘ We had, among the Gauls,’

\* *Nouv. Litt.* of M. Clement, ann. 1748. This experiment has not always assisted those who have made use of it, [like as all electrified Paralytics have not recovered the exercise of their members]; but risque we any thing in the essay? See, on the subject of electricity employed against various diseases, *Conjectures sur l'Electricité Medicalé*, by M. Gardane.

says



says M. de Saint Foix, ‘Druideſſes that  
 ‘left their monaſteries only once in  
 ‘the year, and who paſſed no more than  
 ‘one day with their husbands. They were  
 ‘therefore adored, and brought forth every  
 ‘year a child\*.’

If all men were of the ſame temperament, their manner of life uniform, and the temperature of the air equal in all countries, we might, as is practiſed in ſome of the diſtricts of India, make uſe of the *watchman* to awake ſpouſes, and oblige them to unite their efforts for giving citizens to their country. But, ſo far from the duties of marriage being within the command of a drum, that function, as we have ſhewn in treating of the *Congreſſs*, is free, independent, capricious, and ſometimes rebellious to all, except the temperament, which varies in every man. The air, the aliments, &c. have truly an influence on our functions; but they cauſe there only a tranſitory variation, of which advantage muſt be taken, if it offers under favourable auſpices. It is not leſs true, that, in many marriages, thoſe even which are very fer-

\* *Eſſais Hiſtoriques ſur Paris*, tom. V.

tile, the children are constantly born in the same season; and it is to a certain disposition of the climate, favourable to the spouses temperament, that these alliances owe their fertility.

M. Vargentin, some time since, presented to the Academy of Sciences at Stockholm, a Memorial, in which he proved, after observations made during fourteen years, *That the number of births augment in September, and diminish in June nearly the one half. That, after these months, those wherein the most births occur are, January, February, and March; and those wherein the fewest are born, May, July, and August.* This order of Nature, according to the Author of the Memoire, appears to be constant; and, in calculating the duration of pregnancies, it appears that we may determine the time most proper to fecundity. But I think there are good reasons to believe, that nothing absolute can take place with regard to this object, and that all is regulated by climate, and consequently the constitution of the people, their regimen, and their habits. I likewise believe, that we must have, in one and the same country, for fecundity, those differences,

ces, whose origin is necessarily derived from what has been previously established.

We cannot then, in love, admit an universal thermometer: that season during which the European resigns himself to those pleasures, is perhaps the time wherein the African indulges but little in voluptuousness. These differences may be more closely associated, while, under the same climate, and in the same city, the trifling uniformity between the temperaments of each individual, produces different effects.

Notwithstanding the exceptions that are removed from the general law, we may say, that the most part of carnal conjunctions which take place during the fervency of summer, are sterile. The heat, exciting an abundant transpiration, relaxes the fibres too much; the prolific liquor cannot attain its perfection; and the united efforts of the man and the woman are inutile\*. ‘ During the heat of summer, our

\* We must not take, for a disposition to fecundity, the magnitude of the pleasure during hot weather: if this pleasure seems, with some persons, to be prolonged, it is the more a mark of the weakness of the organs.

Y 2

‘ blood



‘ blood is thick, our bile too much increased,’ says M. Vandermonde..... ‘ We take less nourishment, and the lymph scarcely suffices to maintain our strength\*.’ In vain should the Indians strive to multiply during the excessive heats which they sometimes experience. Those who inhabit the island of Java are precipitated to pleasure with a sort of fury, during three quarters of the year; and, in summer, the rays of the sun are so burning, that the lions, the leopards, and wolves, take refuge in the water, sinking up to their nostrils, for the purpose of avoiding the heat; while the men are constrained to climb on the tops of high trees, there to respire an air less inflamed. At that time, they are alone occupied in their conservation.

The autumn is more favourable to population: in proportion as the vivid heats become appeased, the organs recover their elasticity; and, moreover, the variations that sway the atmosphere while this season continues, have a successful influence on the germs that must perpetuate existence.

\* *Essai sur la manière de perfectionner l'Espèce Humaine.* Tom. I. Chap. II.

Winter



Winter is named the sleep of Nature: and, indeed, it seems as if all beings were torpid during this season; for the ice, the snow, and the cold rains, must certainly deaden the fire of Love. Men, nevertheless, who inhabit great cities, and who there enjoy a certain ease, by no means experience the rigours of the winter like persons who reside in champaign situations. We may likewise say, that the first, with whom all is factitious, even to love, chuse for their pleasures a season that is unfavourable. Indolence, the luxury of the table, and the means which they employ to avoid the cold, communicate to the body a warmth opposite to nature, of which the voluptuous take advantage. They vainly exhaust themselves in a season, when the generality of women are ill disposed to conceive; and, like the delicate plants which we oblige to produce flowers without the assistance of Nature, their reign is passed when that of all beings returns with beautiful days\*.

Nature,

\* The passion which influences the rich in winter, and which they take for love, is very prejudicial to them. They are necessitated to interrupt the har-

Nature, in spring, with fine, rich, fecund robe,  
Each instant shifts the scen'ry of the globe.

All is animated, and grows and multiplies, during this season: spring acts on the animals as well as on the plants; and restores to the earth those beauties which the rigours of the cold had tarnished: man feels new-born desires, which he can satisfy; all impels him to the propagation of his species.... O thou, who followest the laws of Nature! the spectacle which she presents to thy eyes, prescribes thy duties. The plants! the animals!..... Canst thou proceed a single step, without discovering this general revolution, that warms entire Nature?

mony that should reign between men and the air; for that which they respire in their apartments, is a *commanded* air, that differs widely from the exterior air, to which they dare not expose themselves. They are indebted, for their enjoyments, to the capacity of their cook, to the spirituous liquors of which they make use, and to ingredients fetched from the four quarters of the world, that are mixed with their aliments..... It is thus they pretend to force Nature in favour of the passions!

When

When **SPRING**, the first fine day, returns to view,  
 The Zephyrs feel their am'rous breath anew;  
 Earth ornaments her lap with colours fair;  
 The flow'rs sweet spirit odorates the air:  
 We hear the birds, struck by the season's pow'r,  
 In songs lascivious hail th' new-come hour.  
 See, the fierce Steer, to win the Heifer's love,  
 Bounding o'er plains, or through the waters move.  
 Endly, the throngs on hills, and in the woods,  
 On meadows green, and in the seas and floods,  
 Burning, before your view, of fond desire,  
 Engage to populate, thro' Pleasure's fire.  
 So love to follow, in this empire gay,  
 That gives all beauty who confess its sway.

LUCRETIVS.

Those fires which inflame the animals, sufficiently indicate that spring is the season in which beings multiply with facility. It is the moment when Nature gives to man the energy and vigour necessary for the propagation of his species. The robust man perceives the activity of the spirits, that boil in his veins: favoured by agreeable dreams, he hastens to the enjoyment of pleasures that call on him, and to which he is entirely resigned..... He alone calms his transports from the fear of their opposing the design to which his embraces tend. Let us by no means compare this man to those

who have done violence to Nature, during winter: if spring operates any thing in their favour, it is in accelerating vegetation; incapable of feeling its voluptuous influences, insensible to the ravishing spectacle of universal fecundity, they sorrowfully expect that the salutary vegetables will repair those disorders which their passions have excited.

The influence of the seasons on the body, has been felt in such a manner, that they have been supposed to re-appear in the four and twenty hours; which is to say, that the four parts of the day may be compared to the seasons. By consequence, it was said, that the commencement of day, when the air is warm and humid, has, in every season, the influences of spring; the noon was compared to summer, the evening to autumn, and the night to winter. These distinctions, which have an influence on diseases, may, in my opinion, be neglected by men who enjoy a good state of health: man would be a slave to his repeater, if he wanted to consult it at that time.

It is the temperament, and the signs that announce veritable desire, that must guide us  
in



in amorous exploits. There are some men so singularly affected, that the darkneses which cover the earth, veil to their imagination the pleasures of the night: others cannot taste them from a want of collectedness; and it should be infructiferous if their spouses would derive advantage from their charms, so long as the sun heightens their lustre. Like the Painter who regarded, during four hours, the persons whose portrait he would make, and then returned home to sketch and finish the picture; these men draw their vigour in the eyes of their spouses, and wait till night has concealed the beauty of them, for resigning themselves to the impression which they feel\*.

No rule can be established, for determining the hour in which spouses, in general, must communicate their love: the exceptions are infi-

\* Tavernier says, that an Armenian, married ten years, had never seen his wife, nor once heard her speak; for, in repairing to bed with her husband, she kept on her veil till the light was extinguished, and always arose before the break of day: she, moreover, never ate in his presence. [*Voyages*, Liv. IV. chap. VIII.]

nite,

nite, and vary through circumstances which are too numerous to admit of any mention. Nevertheless, there are a few general rules, which I would not advise all consorts to follow: some Physicians, for example, give it as their opinion, that a man should not caress his consort immediately after the use of food; ‘because,’ say they, ‘the semence can produce, at that time, no other than badly-constituted children\*.’ If from the union of the sexes, any evil can result in this case, I do not believe that the infant will be the victim of it: the seminal liquor, being prepared before the man has given any aliments to his stomach, is in the reservoirs which are destined for it, and that have no immediate communication with the stomach: besides, the latter has not so prompt an influence on this liquor as we would suppose, insomuch that a *badly-constituted* individual should from thence result. The man alone can be incommoded: as digestion in many persons does not occur without difficulty, the ardour which conducts to pleasure must, in that

\* See the new edition of the *Tableau de l'Amour Conjugal*, vol. I. page 229. *L'Essai sur la manière de perfectionner l'espèce humaine*, vol. I. chap. II.

respect,

respect, cause some delay. There are men, moreover, that have not any activity with regard to love, if their stomach is deficient of aliments; and in vain should they be offered pleasure, while the stomach announces a want of nourishment. The hungry must not labour\*.

I would not advise persons who have an oppressed and consequently a weak breast, to resign themselves up to love immediately after their repast: with such persons, respiration is laborious; and it becomes still more difficult when the stomach is full. They must wait till the action of the organs which enable us to respire, are more at liberty, and can adapt

\* *Ubi fames, laborandum non est.* Hippocrates, *Aphor.* XVI. Sect. II. The stomach has an influence on the prolific liquor, as well as on all the other fluids of the body; but it is solely after the performance of digestion, and when the chyle, from whence all our fluids emanate, has passed into the vessels. If the stomach perform its functions badly, all our parts suffer in consequence, particularly the head; and the machine becomes deranged: but yet once, a man may die of an indigestion, after having begotten a healthy and properly constituted child.

themselves



themselves to the movements which they always execute with a little inconvenience.

Respectable physicians also assert, that the pleasures taken during the day, are more hurtful than those of the night; and it must be acknowledged that, when we have been exhausted by love, there is nothing better calculated to repair our strength than tranquillity and sleep. But there are men who, as I have said already, stand in need of all that is capable to kindle their desires. An artisan must not quit his employment, for the purpose of giving himself up to voluptuousness, while his body feels fatigues that are opposite to pleasure. When a little repose has re-established the spirits, dissipated in the course of the day, he will surrender himself, with more success, to the caresses of his wife. In good truth, says Venette, the break of day, which answers to spring, seems more adapted to generation: for, after a man has diverted himself agreeably with his wife, and taken afterwards a little sleep, he finds all his preceding loss repaired, and the lassitudes done away which he obtained of love. After this, he rises, and goes where his ordinary occupations call him; while the  
partner



partner of his joys remains in bed, to conserve the precious depositary confided to her care. This is the custom, continues he, of the generality of artisans, who are throughout healthy, and whose children are so well-made and so robust: for, after being relaxed by the labours of the past day, they nearly always wait till the dawn of morning before they embrace their wives. It is thus, without doubt, that this class of mankind avoid the inconveniences to which other men are subject, who, not reflecting on their health, abandon themselves, at all times, to the violence of their passion\*.

Many women would rarely receive marks of love from their spouses, if they repulsed their caresses during the day. Very different from a robust artisan, the indolent man is excited by a thousand objects, that press and accelerate the hour of pleasure. The imagination being struck, he hastens to take advantage of the desires which proceed from thence; though, under other circumstances, they are not sufficiently warm to appear in a fa-

\* *Tableau de l'Amour Conjugal*, Part II. chap. V. art. II.

vourable point of view. When he is thus reduced to seize on occasion, the caresses are but too often sterile; and there must be a fortunate harmony between spouses, to vivify their pleasures.

Plutarch, in his *Moral Works*, introduces several persons, who agitate this question: ....  
 ‘ When is the proper time to have knowledge of a woman?’ One would, that it should be after supper; another, the following morning; each alledging his reasons. Some men will perhaps adopt the opinion of Olimpius, who would, that we totally abstain from the knowledge of women, whoever they may be, desiring every-one to say, on retiring to bed each night, ‘ It is not yet time;’ and, in the morning, when he rises, ‘ It is now too late!’

The interlocutors that Plutarch makes speak, also discuss... ‘ Whether a man must embrace his wife by day, or by night?’ They cite the Poets, Physicians, and Philosophers. Epicurus is for giving preference to the day; Plato, on the contrary, is of opinion, that man should only resign himself to enjoyment in the night .... ‘ He has, through custom,

‘ custom, been well instructed to perform this  
 ‘ act, by putting the veil of darkness before  
 ‘ voluptuousness.... In coming, then, to the  
 ‘ full and bright day, we give voluptuousness  
 ‘ means to derive hardiness and assurance....  
 ‘ for again kindling new desires..... On the  
 ‘ contrary, night removes the greatest part of  
 ‘ that which is most furious, by abusing and  
 ‘ enticing Nature to sleep, in a manner that  
 ‘ she does not inundate the sight as far as to a  
 ‘ luxurious dissolution.’

An interlocutor being of opinion, that  
 men should approach their wives rather by  
 night than by day, and rather in the evening  
 than the morning, demands, in support of his  
 sentiments... ‘ Would you that a husband, re-  
 ‘ turned full of cheerfulness from a feast, hav-  
 ‘ ing yet, perhaps, the hat of flowers on his  
 ‘ head, and all perfumed with odoriferous oil,  
 ‘ turn away from his wife, and enveloping  
 ‘ himself in bed, give way to sleep; and,  
 ‘ afterwards, in broad day, amidst the discharge  
 ‘ of household affairs, ask her if she finds her-  
 ‘ self prepared to gratify his inclinations?.....  
 ‘ Evening is the end and the repose of la-  
 ‘ bours sustained during the whole day; and  
 ‘ the



‘ the morning is thereof the commencement.  
 ‘ In the evening, presides the good Bacchus,  
 ‘ who dissipates sorrow; the Muses, Terpsi-  
 ‘ chore, who loves the dance, and Thalia, that  
 ‘ presides at banquets..... Morning presides  
 ‘ at the point of day, Minerva opens it, as  
 ‘ also Mercury the merchant.... At night, there-  
 ‘ fore, are invited the song, the music, the  
 ‘ ball, the nuptial pleasures....

Feasts, masquerades, the vocal note, the lute;  
 And pleasant sounds of hautboy and of flute.

‘ In the morning we hear only the strokes  
 ‘ of hammers, the noise of saws, and the  
 ‘ early wakings of office-men and toll-gatherers,  
 ‘ who bellow in the exercise of their several  
 ‘ occupations; the citations of Sergeants to  
 ‘ appear before the Judges; the publication of  
 ‘ edicts; summonses to go and make court  
 ‘ to some Prince....the Magistrate, having the  
 ‘ public charge...What time is there remaining  
 ‘ for voluptuousness\*!’

\* Moral Works of Plutarch, Vol. II. Table  
 Propositions, Book III. Quest. VI.

These



These passages of Plutarch demonstrate less that there is a law, fixing the time wherein spouses must resign themselves to love, than the address and eloquence of the Author, for supporting the opinions which he sometimes feigns to embrace, and which he refutes the next instant.

The favourable moment for the act of Generation, depends on certain circumstances, which we have endeavoured to expose in this Chapter: there are however some, of which we thought it unnecessary to speak, and which spouses will facilely comprehend by what they desire,... so that they do not attach themselves to a too scrupulous observance of minute rules, through which a favourable circumstance is frequently neglected. We have seen some spouses give themselves up to profound reflections, consulting the stars, the rain, and the fine weather.... A stranger to them would have said, that they were agitating the destiny of empires, while they employed, in speculations, the precious moments fitted for enjoyment! The most delicate act of love consists not in the solution of a problem; and for which an utile time must be consumed.

Nature has, from the commencement of the world, opened a great book of Reproduction; all vivified beings have there read the general order: INCREASE AND MULTIPLY. To this sacred law, promulgated by Nature, the duties of a citizen are further added:....  
 ‘ Be useful to your country; leave for it children, whose services bringing your existence to its recollection; your memory shall be blessed.’ In one of the Maldivé islands, it is a custom, extremely ancient, to mark the tombs of those inhabitants who have not distinguished themselves in the exercise of their profession, with certain characters formed like our arithmetical naught\*. I should esteem myself happy if the same means were adopted, with regard to men, among us, who voluntarily renounce the sweet names of husband and of father; and that we read on the tomb of true citizens, “ Here lies .... , who gave “ men to his country.” What an affecting epitaph saw we formerly in the cemetery of the Innocents! “ Here lies JOLLANDE BAILLY,

\* This custom is established in the island called *Isle des Limaçons*. *Journ. Encyclop.* March 1, 1762.

“ deceased in the year 1514, aged eighty eight  
 “ years, and in the twenty-second of her widowhood; who saw before her death, or  
 “ might have seen, two hundred and ninety-  
 “ five children, that issued from her.\*” What  
 claims has not M. Denise on posterity, who, at  
 the age of seventy-three, found himself, in  
 1770, the father of a hundred and one so well  
 children as grand and great grand children, of  
 whom sixty-eight were then living.†!

\* *Essais sur Paris, de M. de Saintfoix.*

† M. Denise was the King's Attorney in the  
 jurisdiction of Lyons, &c. The newspapers added,  
 in 1770, that six of his grand-daughters were then  
 pregnant.

## CHAP. VIII.

## ON MARRIAGE.

‘ WHEREVER we find a place  
‘ in which two persons can live commodiously,  
‘ there does a Marriage take place \*.’

The great man who made this observation, well knew the impulsion which Nature has given to the sexes. If he had considered this alliance on the side of instinct only, he would have said, That wherever two persons encounter each other, an union results. But moral and political order has duly established laws relative to the multiplication of the spe-

\* *Dè l'Esprit des Loix*, Liv. XXIII. Chap. X.



cies; and the want of subsistence has contracted the limits of pleasure. Even among nations, ignorant that innumerable people are governed by laws, a sort of agreement seems to have attached the man to the woman by bands more or less close, more or less sweet, more or less whimsical; but that are not, therefore, less respectable in the eyes of Nature, if the man and the woman unite to accomplish her views.

The first and the most natural society is that of the man with the woman; and Travelers have never yet rencountered a people unconscious of this truth. Father Charlevoix has represented to us the inhabitants of Paraguay, as living on insects and serpents, without government, without a fixed residence, and having no other language than a species of whistle: these people, nevertheless, as also several other nations of America, by whom there are neither laws nor rules, enter into marriages that subsist.

A sort of agreement seems thus to have determined barbarous people to respect the conjugal union, even in the excess to which

ferocious men but too frequently deliver themselves. There are few traits in history that present more horrible scenes than the destructive irruption of the *Bramins* into the kingdom of Siam, about the year 1760\*. We see the Barbarians there destroying all by iron and the flames, making fathers and mothers suffer torments the most dolorous before their children, and punishing those again in presence of the authors of their days. We see, there, the furious soldier passing, by turns, to murder and to pillage; and, in the middle of these horrors, satiating his brutality on the unmarried women, while he makes a scruple of attempting the sanctity of the conjugal union. This respect is a bridle that represses the impetuosity of his desires; he is satisfied, when a man reclaims a woman as his spouse, that her chastity ought not to be attempted: a virgin asserts that she is married, and by this innocent imposition escapes the brutal caresses of a monster, who would associate the sweetest sentiment with acts of inhumanity, at which Nature revolts.... Who should dare undertake to reconcile ideas

\* *Hist. civ. & nat. du Royaume de Siam*, tome II.

so contradictory? It results, at least, from these matters of fact, that it is the people who hold in veneration the conjugal band, and that these people are barbarians, which no curb can keep back, perhaps, except this one.

Marriage exists, then, among nations whose morals have the smallest conformity with our's: it is, thus, in these nations that they make a law to respect its ties; marriage is, then, an universal act, in which the difference of nations produces infinite shadows, through which we always recognise the impression of Nature.

The necessity of perpetuating themselves, which makes itself visible, with more or less force, in all individuals, has consequently impelled them to unite. Among all the nations which inhabit the globe, those that are farthest separated from us, keep more to the state of nature, and have not, perhaps, that pressure to excitement. Very different from these people, we have the greatest sweets of society, which engage us to hold it the more closely, and to fasten the bands after a manner that attaches us thereto more particularly.

If I consider men that voluntarily renounce the sweets which an union of the sexes procure, and deprive themselves of the variegated charms that from thence result, I can only compare them to those insulated statues on which the sculptor has laboured with care, but to which he has not given any character of the passions. We admire the beauty of the marble, and the regularity of the traits; but this admiration is cold, as the subject that gives birth to it. In vain represents the Artist to me a Vestal with the sacred fire; my heart is no longer moved at such a sight. I have nothing now to behold than those groupes where all is vivid and in action; the adieus of a lover; Dido, that laments Eneas; the dolor of Portia; the heroic courage of Aria..... Quickly my eyes no more see the marble; it is animated: it is my heart that sees, feels, warms, inflames, and takes the most lively interest in the situations through which it is agitated. I hear the lover's complaints, who separates from his mistress; I see, in the eyes of Dido, the fire of despair, and all the fury of irritated love: I bewail Brutus with Portia; the wife of Petus speaks... I hear these sublime words, which she addressed to her spouse, in presenting him the poniard  
with



with which she had struck herself: ‘ *Petus non dolet* — Petus, hold it there; it gives me no pain!’

Repose, or inertion, is no wise in Nature; this stoicism, this silence of the passions, so much extolled by philosophers, is foreign to man: all is action, all is motion, in the universe; and the beings whose nobleness announce their superiority, far from stifling in themselves the germs of fecundity which they have received from the Creator, must pay a sacred tribute to their country, that Nature never fails to demand. I do not here speak of the state of celibacy, embraced by persons who solemnly swear to mortify the passions, or to extinguish them by fastings, hairy-garments, and macerations: the criminal celibates who, prevailing in society, corrupt it by weakening the bands that unite spouses, are more dangerous, and more to be dreaded than those fervent men who fly from objects capable of opposing the tranquillity of their condition. It is alone to bachelors who are not bound by any oaths, that the Country addresses those reproaches which their ingratitude deserves.

O men!

O men! says she to them, I have done every-thing for you. Being born, you found Laws that have dispersed the injustice or the force that would subject you to a yoke both hard and painful. To the same laws, that facilitated the union of your ancestors, you are indebted for your birth..... Is it possible, that you must blush at being ingrate? Is it possible that you enjoy, in my lap, those privileges which I accord to all true citizens? Discord kindles the flames of war, the trumpet sounds, the men unite themselves, they run to battle; and, if the infirmities of age did not restrain their arms, there was still blood to shed for the common cause. This generous old man embraces his children: 'Go!' says he to them, 'and succour the country; that I may give you the tranquillity which reigns in my last moments. May you, covered with glory, come and rejoice my heart, at the sight of those laurels that will surround your heads!' And you, indifferent to the revolutions which agitate me, insensible men, that are wholly unconscious of the charms attached to genuine love, what have you to offer me? Your arms, weakened by debauchery? Your withered hearts, in which those noble passions, that

that give the virtues birth, have never penetrated!..... How dare you fix your regards on the heroes whose valour secures the public felicity? on the men whose wisdom maintains the laws in all their force? on the inhabitant of champaign lands, who, environed by his family, draws, from the earth, means to support your inutile existence? If my interests cannot affect you, should you be insensible to your personal situation? I pass the rapid instants, during which voluptuousness reaps the strength confided to you by Nature; I come to those grievous days, when pain and misery tear away the veil of illusion; when early age introduces death into your languid members; and tears steal from your eyes..... Unfortunate beings! you insult Nature! It is I that must deplore the courses which you pursue. Why do you not endeavour to form those bands that would afford consolation in the last moments of your days?

A man who disdains the sweets produced by conjugal Love, undoubtedly merits these reproaches; he is an ingrate towards his country; cruel towards himself. Children, born from an illegitimate commerce, are opprobrious  
to

to their fathers; and nearly always destined to creep in obscurity: a circle circumscribes them, with the authors of their existence, in an insulated space, where we never hear the sweet names of Father and of Son.... sacred names, which cause such delightful emotion in the soul! The pleasures of the heart are banished from this sorrowful enclosure: no one affinity, in society, ties the infant, that is thus born, to the author of his being. The law, even, places no confidence in the latter: it wakes for the individual's conservation, and compels the father and mother to answer for the life of that being which it has not permitted them to name their child \*!....

\* The Kings of France, says our Author, have provided for assuring the birth of illegitimate children, by the wisest regulations. Henry II. in his edict of February 1566, stated the punishment of death as the lot of a woman who should be *duly accused and convicted of having concealed and kept secret as well her pregnancy as delivery, without having declared to the one or the other, and without having taken the one or the other sufficient witnesses thereof, and even of the life or death of the infant when it issues from her body.....* Charles IX. Henry III. Henry IV. Lewis XIII. Lewis XIV. and Lewis XV. directed  
their



Is there a punishment for those who remain in a state of celibacy, provided their heart is not depraved, it consists, without doubt, in the affecting spectacle of a family, where all the members that compose it are bound by Nature and the Laws. What a source of delicious sensations offers to the labourer, his wife, and his children!

His happiness, volupt'ous, sweet, and pure,  
 Hymen, and Nature's bands, have made secure;  
 His chosen spouse shares in the toils, each day;  
 Friend of his heart, she drives its ills away.  
 Riches and joy spring from his infant race,  
 Who, in old age, shall throng to his embrace;  
 And, on the wrinkl'd front they once saw gay,  
 Add yet a charm, before it sinks to clay\*.

Rural occupations likewise offer their pleasures; and we find these in every place where

their attention to these objects. The form of marriages, the penalties provided against concubinage, those against ravishment, &c. &c. are determined in the Edicts and Declarations which M. Leridant has collected in his *Code Matrimonial*, printed in 1766.

\* *Les Saisons, Poème, par M. de Saint Lambert, Chant. II.*

Nature

Nature has conserved her rights. When the corn, nearly buried under sterile plants, demands the succours of the labourer, he is prepared to

..... cleanse the wheat, oppress'd with num'rous tares;  
 And other such employments want his cares:  
 Consults, at early dawn, his PARTNER sweet;  
 Her willing children range around her feet:  
 With spade proceeds the eldest brother on,  
 And, in maternal arms, the youngest son.  
 Elate, they leave the hamlet far behind,  
 Plucking those plants which are of useless kind.  
 The infant labours, too; but, void of art,  
 Follows all blind, and, guessing, acts his part;  
 His hand, unsteady, by the tool is driv'n,  
 That wounds the sacred plants to Ceres giv'n:  
 Around he sees his eager brothers reap  
 The scatter'd stones into a pond'rous heap.  
 Each, at this time, forgets the infant string;  
 Each, at his labour, greater than a king.  
 Smiling, the mother elevates their pride,  
 Extends their zeal, and spreads their frolics wide;  
 With eyes of pleasure sees them, on the sod,  
 Sportive and toiling, grow at Nature's nod.

It is, principally, in the last moments of his life, that man feels the conjugal and pater-

\* *Les Saisons, Chant I.*

nal

nal emotions of love; the hands which wipe away his tears are conducted by Nature; while the single man sees around his death-bed no other than greedy inheritors, on whom predominate the base influences of interest.

————— When man, ripe in his bloom,  
Faintly sinks down, fast hast'ning to the tomb,  
What sweetness, as a Spouse suspends the grief,  
That, in those dreadful moments, asks relief!  
In her fond arms he seems, new born, to move;  
Tears are less bitter, wip'd away by Love:  
Strain'd to her breast, she hugs him there awhile;  
The babe, whilst rocking, darts its fire a smile;  
His cries, embarrassing, of joy and bliss,  
The yet weak hands, that softly press on his,  
All, move the parent's soul with ardours new\*.

If man wanted encouragements to secure his happiness, and to render himself utile in society, he should seek them in his heart: but if he stand in need of a law for taking a companion, and the interest of the state oppose itself to the great number of unmarried individuals, who are inutile with regard to those interests, it is the duty of Government to faci-

\* *La Nécessité d'être utile, par M. le Prieur.*

litate marriages in some climates, and to enforce them in others.

The people of Guinea (in Africa) respire an unhealthy air; and the course of their life, in general, is not long: it is essential, then, that the people in this country should be forced to marriage. Every year, on a certain day fixed by the law of the country, the King assembles the youths and the maidens of his states, and binds them all in marriage\*.

The island of Senegal, where the ground is naturally arid, insomuch that it produces nothing without force, contains nevertheless more than three thousand inhabitants in a very narrow space†. It may perhaps excite surprise, that this infertile and in all times unhealthy country, should be so well peopled as it is: but the law there favours population, in permitting the men to have as many women as they can support. Their island abounds alone in Turkish corn and fish: but these aliments

\* *Journ. Encyclop.* July 1763.

† *Journ. Encyclop.* April 1764.



dispose to fecundity the twelve women with whom each man in general contents himself.

A contagious disease having destroyed, in 1707, the greatest part of the inhabitants of Iceland, the King of Denmark, to whom that island belongs, foreseeing the extinction of the Islanders, issued an Ordinance, by which, for engaging his subjects to visit Iceland, he permitted the damsels there to bring forth six illegitimate children, without suffering any stigma on their reputation. This Ordinance had its full effect; and those good women shewed so much zeal to repeople their country, that they were quickly obliged to revoke a regulation that had appeared so agreeable to these fair-ones; and even to ordain a penalty, proportioned to the nature of the crime, which modesty, says Mr. Anderson, prevents me from naming, and which, in some sort, is even incredible †.

\* Natural History of Iceland, Greenland, &c.  
Vol. I.

The Spartans instituted a feast, at which the unmarried men were scourged by the women, as unworthy to serve the Republic, and of contributing to its honour and prosperity.

The laws of Lycurgus were not less rigorous against those who obstinately continued in a state of celibacy: they were excluded the civil and military employments; and were even, as the Spartans, exposed every year to a small ceremony, that was sufficiently disagreeable. The Lacedemonian women repaired to their habitations, the first day of spring, seized on and conducted them to the Temple of Juno, loaded them with pleasantries, and inflicted stripes on them at the feet of that Goddess's statue\*.

The ancient laws of Rome tended greatly to encourage marriage among the citizens. The Censors paid attention to this object, according to the wants of the Republic; compelling the single to change their condition, by subjecting them to shame and to penalties. Cæsar gave

\* *Essais Historiques sur Paris, par M. de Saint Foix. Tome II.*

rewards to those who had many children; and prohibited women under forty-five years of age, who had neither husband nor children, from wearing jewels, and ordering them to use a litter. A most excellent method, says M. de Montesquieu, to attack the unmarried on the side of vanity.

The law of Augustus was more severe: he imposed new punishments on those who remained in a celibate condition; and augmented the recompence of the married, particularly if they had children. The law of Augustus met a thousand obstacles; and, thirty-four years after it had been made, the Roman Knights demanded of him its revocation. He ordered those who were married to place themselves on one side, and the unmarried to range on the other. These last appeared in the greatest number; which astonished and confounded the citizens. Augustus, with all the gravity of the ancient Censors, thus addressed them....

‘ While diseases and wars rob us of so many citizens, what will become of the city, if we no more enter into contracts of mar-

A 2 2

riage?

‘riage? The city by no means consists in  
‘the houses, the porticos, and public places:  
‘it is the men that form its grandeur. You  
‘shall no more see, as in fables, men issue  
‘from the recesses of the earth, to undertake  
‘the management of your affairs. It is not  
‘wholly to live alone, that you remain in a  
‘state of celibacy; each has the companions of  
‘his table and his bed, and you seek peace only  
‘in your irregularities. Would you here  
‘cite the example of the Vestal Virgins? Then,  
‘if you do not maintain the laws of pudicity,  
‘it is requisite to punish you, like them. You  
‘are equally bad citizens, whether all the world  
‘imitate your example, or whether no one  
‘person follow it. My sole object is the per-  
‘petuity of the Republic. I have augmented  
‘the penalties allotted to the disobedient; and,  
‘with regard to the rewards, they are such,  
‘that I do not know if virtue has yet enjoyed  
‘greater. There are some of less value,  
‘for which thousands venture their lives; and  
‘should not these engage you to take a con-  
‘fort, and to nourish children\*?’

\* *De l'Esprit des Loix*, Liv. XXIII. chap. xxi.



The laws by which we are governed, have never aimed at the liberty of a man, 'so far as to make him contract a marriage\*'; they have supposed the love of country engraven sufficiently deep in the heart of Frenchmen, without needing a dread of the laws for impelling them to the sweetest union in society.

Lewis XIV. contented himself with encouraging marriages, and recompensing the fathers of families, who had a certain number of children born in legitimate wedlock. 'We command,' says he, 'that, from henceforth, all our subjects liable to be taxed, that marry before or in the twentieth year of their age, shall be, and remain, exempt from all contri-

\* I do not regard as free, the man who brings himself into the dilemma of being constrained by the laws to espouse a person whom he has seduced. It was, before the Revolution, in the Church of St. Marina, that they married those who were *sentenced* to take a partner for life. Formerly they were married with a ring of straw: was this, demanded M. de Saintfoix, for marking to the husband, that the virtue of her whom he espoused, was very frangible? This was neither polite nor charitable. *Essais Historiques sur Paris.* tom. II.

‘ butions or taxes, impositions, and other public charges, without being therein comprised or employed till they have reached the full period of twenty years. We also command, that every father of a family, who has ten living children, born in lawful wedlock, excepting those of the religious orders, shall be and continue exempt from collections, all taxes....and other impositions, contributions, ... watch, guard, and other public charges; and in case any of the said children die, bearing arms in our service, he or they shall be deemed and reputed living. We command, that Gentlemen and their wives, not being of the aforesaid religious orders, that have ten children, enjoy a pension of one thousand livres per annum; and, likewise, those two thousand livres, who have twelve children. We also will, that the inhabitants of privileged cities within our kingdom, being neither taxable burgessees, nor nobles and their wives, that have ten or twelve children, as above, shall enjoy a moiety of the pensions accorded to Gentlemen and their wives, and moreover remain exempt\*,’ &c. &c.

\* Edict of Lewis XIV. in Nov. 1666.

This edict remained in force no longer than seventeen years. All the privileges and exemptions therein contained, were revoked by a Declaration, which stated the abuses that had been introduced into the execution of the Edict \*. We see, moreover, that the privileges accorded to those who married at the age of twenty, and under, would necessarily excite to marriage persons whose constitution could not be sufficiently strong, for giving citizens to the state. With regard to fathers of families, that were recompensed for their zeal in propagating the species, these could but rarely be found: thus, says M. de Montesquieu, it was by no means the question, for encouraging population, to reward what wonderfully happened. To give a certain general spirit, inclining to the propagation of the species, it is necessary that we establish, as the Romans, general rewards, or general punishments †.

It is easy to perceive, that, in every place where marriages are encouraged, population

\* Declaration of January 13, 1683.

† *De l'Esprit des Loix.* Liv. XXIII. chap. xxvii.



augment. Holland is, with relation to its extent, and the nature of its soil, more numerously peopled than any other country in Europe. We observe quite the contrary in England, because the number of persons there who live in a state of celibacy, is very considerable. By these, I understand men who are nothing less than chaste, and who therefore even enervate population, while they introduce disorder in society. We find, according to M. de Beaufobre, a greater number of single men, in England, at the age of forty, than in all Holland, at the age of twenty-five. It is also computed, that London receives, annually, five thousand souls from the counties of that kingdom, and, nevertheless, the number of its inhabitants is not observed to increase. In the states of the King of Prussia, there were, from 1750 to 1756, forty one thousand persons more born than buried. We find Protestant countries, where, from the fifty-third, and even to the sixtieth person, there is scarcely one that enters into the bands of marriage. In the Papal territories it is still worse\*.

\* *Introduction générale à l'étude de la politique, des finances & du commerce.* tom. II.



It is a deliberate examination that can alone guide the Government as to the encouragements that should be accorded to marriage. I say, a deliberate examination; for it is not the nation, as a body, that they must always regard; it is **on** the families of which the nation is composed, that they must direct the eye of observation. It is by this that the Government may know whether the number of inhabitants augments or diminishes. If there are obstacles to population which it is easy to avoid, we find others that are more difficultly remedied: these are the hidden vices, that belong to the constitution of the State; and often must we widely extend our observations, and rather direct them towards habitations that are separate and small in number, than towards great and opulent cities, to discover the worm that gnaws on mankind, if I may thus express myself.

This is by no means a paradox. Let us suppose that luxury is the source of that misery suffered by a part of the inhabitants in cities and in the country; let us then fix our attention on the capital of the kingdom, without knowing how many individuals suffer and groan through  
the

the luxury that sparkles there, and we shall admire the opulence of the State, if it is always announced by luxury: it is only after having cast the eyes of observation on objects more remote, that the illusion disappears. The magnificence with which we have been struck, loses its lustre, as soon as it is known that, for its support, the subsistence of the unfortunate must be sacrificed. Supposing always that luxury occasions many evils in this State, it will, nevertheless, have constant apologists; and these apologists shall be men whom luxury has blinded, and who have never directed their eyes to other objects. ‘In viewing the house of a peasant,’ says a friend of humanity, ‘I will tell to what degree the luxury of the capital is risen.’

One of the greatest obstacles to population, is the want of subsistence. This it is, that provokes the dolorous cries of the father of a family, plunged in poverty; and it is in the depth of these obscure retreats, rather than in great cities, that the voice of the miserable is elevated.

Alas!

Alas! they exclaim, those bands that sweeten'd toil,  
 Are only fitted, now, to cherish strife;  
 From us, our children suck the ills of earth:  
 Tormented at their lot, fatigu'd with life,  
 We mourn, with them, our having caus'd their birth\*.

When men who, by their situation, were connected with the public good, represented to those in power the abuses which accelerated the dilapidation of the human species, we saw the Government occupied on the means of repressing these abuses. *L'Instruction succinte sur les accouchemens*, must take the first place among those works which were published by order of the Ministry; and *le Traité sur les Maladies des enfans*, a work undertaken by the same orders, and with the same views, could not fail to excite sentiments of acknowledgment the most lively in a part of the nation, who saw succeed to destructive prejudices, with which the people are yet possessed, the luminous and salutary methods, by whose aid the country will rear useful citizens, that ignorance before had sacrificed to lamentable errors †.

\* *Les Saisons. Chant III.*

† Instruction on deliveries, adapted to the pregnancy of country women, and Treatise on the Diseases of Infants: these works, in which M. Raulin  
 refutes



The barbarous customs that formerly had place at marriages, are destroyed: the master cannot force his vassal to unite with a woman contrary to his inclination: he is by no means permitted to sell the fruits arising from the marriage of his dependants; nor to allow their re-purchase by the father and mother, &c. &c. These marks of tyrannical power disappeared, in proportion as wisdom illumined the heart of men invested with command; and frequently this abuse was only restrained by the punishment which the King inflicted on the Lords, who made their *vassals* and their *villains* tremble under the weight of tyranny.

We may judge of the state of these *villains* in France, by a Charter reported in the *Essais sur Paris*. We there see one Gulielmus, Bishop of Paris, consent to the union of a young couple, on condition that the children born in consequence of this marriage, should

refute the dangerous prejudices that prevailed, had the greatest success. I have seen women in the country, called Midwives, who took from books the first notions of an art which, for a long time, they exercised, guided by a murderous routine.

be



be divided between the said Gulielmus and the Abbe of St. Germain des-Prez\*. As, among children disposed of in this manner, there were consequently some better constituted and proportioned, and that had also more understanding than others, the Lords, in such cases, drew lots. These bondmen composed more than two-thirds of the nation's inhabitants: they could not dispose of themselves, nor marry out of the demesne of their Lord, without his permission. It was the master who possessed power to give them away, to sell, to change,

*\* Be it known to all who shall see these presents, that we Gulielmus, the famous bishop of Paris, consent that Odeline, daughter of Radulphe Gaudin, of the village called Ceres, a vassal of our Church, espouse Bertrand, son of the defunct Hugon, of the village named Verrieres, villain of the Abbe of St. Germain-des Prez; under condition that the children which may be born in consequence of the marriage aforesaid, shall be divided between us and the said Abbe; and that if the before-mentioned Odeline happen to die without children, all her moveable and immoveable goods, shall devolve to us; the same as all the effects of Bertrand aforesaid, shall return to the before-mentioned Abbe, if he die without children. Given in the year 1242. — Essais historiques sur Paris, Vol. II.*

and

and to claim them every-where. The Abbe of St. Denis, in 858, was taken prisoner by the Normans; and, for his ransom, were given six hundred and eighty-five pounds of gold, three thousand two hundred and fifty pounds of silver, horses, oxen, *several villains of his Abby, with their wives and their children.* Hugo de Champ Fleuri, bishop of Soissons, in 1155, seeking to buy a beautiful horse, for the purpose of making his *entrée* into that city, one was brought him, for which he gave five villains of his demesnes, *two women and three men* \*.

The Lords demanded, in their domains, the liberty of sleeping, the first night, with the bride. A Lord d'Auxi, in Ponthieu, had the right of immolating the virginity of gentlewomen, and beautiful *nuns* ..... paying for that right five shillings and ten-pence *parisis*, to the Count of Penthieu†. This privilege, as shameful as unjust, was converted into less unreasonable pretensions. The Canons of the Cathedral at Lyons pretended, likewise,

\* *Idem.*

† See *l'Essai sur l'Hist. gén. de Picardie.*

that

that they had the right of passing the first nuptial night with the spouses of their *villains* \*. That which they practised under the reign of Saint Lewis, was more decent: the Ecclesiastics suffered new-married couples to buy the permission of sleeping together the first nuptial night, and even the two succeeding nights †. But, says M. de Montesquieu, the Parliament corrected it all.

This unbounded authority, which masters exercised over their slaves, sometimes produced extraordinary scenes. A Lord, who possessed considerable lands in oppressed Normandy, took pleasure in being distinguished by his whimsical and singular ideas. He assembled, in the month of June, all his *villains* of both sexes, who had attained a marriageable age, and made them give the nuptial benediction. Afterwards, they were served with wine and viands: he seated himself at the table, ate, drank, and rejoiced with them; but never failed to impose on those couples who appeared to him the most amorous, some conditions, which he

\* *Essai historiques sur Paris*, vol. II.

† *l'Esprit des Loix*. Liv. XXVIII. chap. xi.



found extremely pleasant. One pair he commanded ‘ to pass the first night of their marriage on the top of a tree, and in that situation to consummate their nuptials!’ Another received orders, ‘ to consummate in the river of Andelle, where they were to bathe themselves two hours, naked to the shirt,’ &c. He had a niece, beloved by a young man in his neighbourhood, and who tenderly returned her lover’s affection: but he declared to the young man, that he would only accord his niece to him on condition, that ‘ he carried her, without resting, to the summit of a hill, that was ‘ within view of the windows of his castle.’ Love and hope induced the lover to believe that his burden would be light; and, in fact, he conveyed his *dear mistress*, without resting, to the appointed place: but the unfortunate youth expired an hour afterwards, in consequence of the efforts which he had made: his mistress, in the course of a few days, died of agony and chagrin; and the uncle, in expiation of the misfortune which he had caused, founded a Priory on the hill, which was called *the Priory of the Two Lovers*. It lies three miles from Pont-de-l’Arche, and twelve from Rouen\*.

\* *Essais sur Paris*. Tom. V.



Sometimes there occurred circumstances, which excited the Popes to excommunicate a whole kingdom; and, in such case, marriage was interdicted. Philip Augustus, wishing to repudiate Ingelburge, in order to espouse Agnes de Meranie, the Pope forbade divine-service throughout the kingdom; the churches were shut nearly eight months; they said neither mass nor vespers; no marriages took place; and *the works of marriage were even illicit*: no person was permitted to sleep with his wife, says M. de Saintfoix, because the King would not sleep with his; and ordinary generation, in France, during that year, could make but little progress\*.

This ingenious Author, in surveying the manners and customs of the French, under the first race of Kings, informs us, that a man, although married, might be promoted to a deaconry, the priesthood, and even become bishop, by declaring that, for the future, he would live with his wife in no greater familiarity than with his sister; and his son generally obtained the reversion of the bishoprick. It was not law-

\* *Idem.* Vol. II.

ful to espouse those who had been abandoned by a priest or a deacon\*. It appeared, that matters were not always conducted honestly; for the greatest part of the canons and vicars contracting marriages, Pope Calixtus II. in the Council of Rheims, 1119, excommunicated all the married ecclesiastics, deprived them of their benefices, forbade them to hear mass, declared their children illegitimate, and imagined it proper to carry his severity towards these innocent beings so far, as to deliver them up a prey to the avarice of the Lords, by whom they were reduced to servitude, and sold †.

The Ecclesiastics also sought to render marriages more difficult, by forbidding them among relations to the seventh degree. The husband and wife were not, commonly, to receive the sacrament, till they had abstained eight days, at least, from the conjugal duty. They endeavoured to brand with infamy those who entered into the pale of wedlock a third time, whether men or women; and second marriage, even, had been regarded, for a long time, as a *kind of tolerated fornication*. The

\* *Idem.*† *Idem.*

Council of Saragossa, in 692, debarred Queens from marrying more than once, and ordered that no Prince should espouse them: they were doomed to a religious life\*.

Superstition, in ancient times, introduced a singular custom into marriage. On the third feast of Easter, in several provinces, according to the account of Jean Belet, the wife beat her husband, and, the next day, the husband beat his wife. The reason which they gave, was, that this practice indicated the obligation under which spouses lay to correct each other; and also to prevent, in the holy time of Easter, the man from demanding the conjugal duty of his wife, or the wife of her husband†.

After undergoing different revolutions, Marriage became, in France, a respectable state; from which those persons were excluded, who consecrated themselves to religion, as incompatible with the functions of the sacred

\* *Idem.*

† *Récréations historiques, critiques, morales, &c. par M. du Radier. Tom. I.*

ministry. Excepting those separated, by their condition, from marriage, I do not believe that other men have reasons sufficiently plausible for dispensing with it; unless Nature, through some accident, furnishes an obstacle. Women, said Bacon, are our mistresses in youth, our companions in mature years, and our nurses in the decline of life. We have reason to marry, then, at all ages.

We may say, likewise, that there are reasons for attaching ourselves to a spouse, in every state. Rich men, perhaps, have this manner only of subsisting in Nature, which they must by no means neglect.... Should they, in reality, be negligent in this particular? I cannot think they ought. That which makes the charm of our days; that which frequently softens the lot of the unfortunate; should that be without influence on the manners of men to whom fortune has accorded its favours? No! I cannot admit the supposition. The rich man snores on his treasures.... But, a spouse! children! To what regret must those be a prey, who, in opulence, have neglected the means of strewing flowers on the road that conducts them to the end of their career!

Magistrates



Magistrates want all the sweets of society, to soften that austerity which they contract in studying the laws; and even society itself wants men, whose ideas may have an influence on it, as knowing what the names signify of Father and of Spouse.

Independent of the states which compel men to marriage, there are still reasons, I do not say of the temperament, which I have examined in the first Chapter of this Volume; but there are yet reasons, I say, that relate to disposition. A melancholic man has certainly need of company; and he whose gaiety announces contentment, is precisely in the same case. What we observe in joyous men, is, that they are sincerely so during a certain time: but, reaching mature age, their soul is gradually imprinted with a sadness which they would, in vain, conceal; their gaiety, their sallies, are reserved for *broad day-light*: they finish, at length, in becoming, for the most part, melancholics and misanthropes, or strive to grasp at joy again by flying to debauchery; and, in that case, it is well known that things do not take a more favourable turn.

A class of men, to whom marriage may be considered requisite, is that composed of literary characters; provided they moderate its pleasures. But the temperament must less induce them to marriage, than the necessity of easing the labours of study by those charms attached to the society of a beloved spouse.

It has been observed, that the marriages of literary men by no means produce the most advantage to the State. ‘I have read, in a fable unknown to the ancients,’ said Dufresni, ‘that Apollo being married, one day, dried up the Hippocrene on the next. A married genius is a sterile genius. In fact,’ continues Dufresni, ‘the productions of man are bounded: he must, at his choice, either leave to posterity works of genius or children\*.’ This pleasantry conveys truth, in a certain degree: the world will always sport with a man who affects, that he cannot quit his closet on any account, and yet proposes to leave a number of branches to posterity; because those two kinds of occupation are found incompatible in many men. But what witholds a part of men

\* *Amusemens serieux & comiques.*

of letters from marriage, is, if I may so say, a sort of indolence, the love of study, and consequently repose and physical tranquillity; a repugnance I do not say to all pleasures, but those at least that would apparently detach them from study, and too forcibly require their attention. We have, nevertheless, examples of celebrated men, who considered it a duty, due to the age in which they lived, to prove that literary labours had by no means extinguished the sentiments of the citizen. It would be singular, if an occupation that flatters the heart, warms and gives it a very great degree of sensibility, operated to banish those inclinations capable of augmenting happiness!

Leibnitz, amidst the thorns of philosophy and metaphysics, disputing with the English on the invention of differential computation; Leibnitz, at the age of fifty years, resolved to marry: he was desired to postpone his intention; and he profited from thence, by making reflections, which turned his thoughts from that design. Whatever his reflections were, (we may presume that his age, and the gout, to which he was subject, created in him objections) it affords consolation for society, that

this great man felt himself under other obligations to his country than those which he had discharged by his writings. Halley, a disciple of the immortal Newton, arrived at Calais to observe the famous comet that appeared in 1680, and on which so much has been written. On his return to London, he made dispositions for bringing his observations into order; and he had already commenced, when, to thwart those dry and immense calculations, Love shewed him Maria Took: Halley became enamoured; but, still he would finish his undertaking. However, he found that it was impossible; and therefore married the object of his affections in 1682, to render himself capable of pursuing his labours, which he then accordingly renewed. Love may place this victory among those which do him the most honour.

We are indebted to M. Tissot for an excellent work on the Health of Men of Letters; in which we find many examples of the bad effects produced by too great an attachment to labour. In this Work, the regimen may be seen, which studious men must follow, for conserving their health in the best state possible, and also to repair it when tottering. M. Tissot  
would



would associate men more nearly to Nature, to accelerate their physical well being. He has thereto cleared the way for men of letters; but the real advantages which they must derive from thence, surpass all others, that often are alone imaginary.

As soon as a literary man becomes in reality sick, says M. Tissot, the first prescription that must be given him, is, to omit his studies entirely....He must forget his acquaintance with sciences and books; the door of his closet must be shut to him; he must resign himself wholly to repose, to gaiety, to rural pleasures, and become what Nature has made every man; a labourer or a gardener. This is the only way of drawing them from their meditations; and we cannot re-establish their health, while they continue at study. If a remedy could be discovered, to suspend the faculty of thinking without danger, it would prove a specific for the diseases of literary men\*.

\* *De la santé des gens de lettres.* 1768.  
p. 221.

I regard a studious man, in his closet, as a useful citizen; particularly when he directs his labours towards objects, that tend to the happiness of his fellow creatures: but it is not less true, that this man is out of nature, and that we may regard his literary occupations as a malady which attacks the human species, and that gradually diminishes population. The marriage, then, of a literary man is desirable, because all men lie under obligations of that kind; and, further, because the sweets of the conjugal union may calm the gloomy die that impresses the imagination of a man, who resigns himself too closely to labour. But, in approaching his companion, he must forget that he is a literary man: it would be dangerous to carry, into the lap of pleasure, an imagination sinking under the fatiguing weight of study. He then regards himself as a diseased man; but, following the sage counsel of M. Tissot, he is brought nearer to Nature; he forgets, at length, his *genius*, in those delicate moments when the heart must alone be voluptuously affected.

After the class of literary men, most of whom avoid the bands of marriage, there is yet  
one

one much more considerable than we imagine, the celibate condition of whom arrests population; namely, the class of persons, that an ardent imagination impels to continual reading. 'Perhaps,' says M. Tissot, 'of all the causes that have contributed to injure the health of women, the principal has been that infinite multiplication of novels within these hundred years. From the flabbering-bib to a more advanced age, they read with so great an ardour, as to dread a moment's interruption; never give themselves any motion; and often sit up very late in order to indulge this passion... A girl who thus reads at her tenth year, instead of walking, will be, at twenty-one, a vapourish woman, and by no means a good nurse \*.'

The causes which influence so much the physical habit, equally affect the moral disposition. I have known persons, of each sex, whose once robust constitution decayed by little and little, through the too vivid impression which those passionate compositions made on their imagination. Tender novels rather op-

\* *Idem*, p. 184.

pose than contribute to marriage: a woman, whose heart, or rather imagination, is inflamed by a romantic ardour, searches in no wise for an ordinary spouse; a hero, alone, can claim pretensions to her favour. Seduced by fictitious sentiments, the conjugal union can present no charms to her eyes, if so sweet a band is not rendered unnatural by ridiculous accessories, that set love in motion; a flame solely nourished by imagination.

The celebrated Moliere was by no means unacquainted with this *spiritual* love—which removes some singular women from what they owe to Nature—when he makes one of these characters say to *Clitander*....

Call you ..... that being to your love untrue,  
 When we would cleanse it of all vulgar hue;  
 And, by refining, make it wholly pure,  
 In which, of perfect love, consists th' lure?  
 Your thoughts, fount, unembarrass'd, rove from hence,  
 Bent on the brutal commerce of mere sense:  
 Ne'er shalt thou taste th' attraction, sweet,  
 When, void of body, hearts in union meet.  
 'Thou can'st not love, than with an impure fire,  
 Than with th' dregs of corporal desire:  
 To fan this flame, born in your servile mind,  
 A marriage see....and all which stalks behind.

Ab!



Ah! foreign Love! While souls of beaut'ous birth  
 Are far from kindling at those flames of earth!  
 The senses share in nought that it imparts;  
 That fire is fine which only married hearts:  
 It leaves, indignant, other cares of love;  
 'Tis pure and bright, as that which burns above:  
 Guided by that, the sighs of honour swell;  
 That leads from haunts where lustful pleasures dwell.  
 Nothing impure contaminates our aim,  
 We love for love, and feel no other claim;  
 Alone, our transports from th' soul come free,  
 Th' animal machine we never see.

*Les femmes savantes. Act. 4. Sc. 2.*

Of the follies which Moliere has censured, this is one of those which he attacked without a certain success: or, at least, it appears again at the present time with new force; and is disgraceful to humanity.

I am not surprised that those persons  
 seem averse to marriage, who take delight in  
 reading novels, in which the author has been  
 pleased to associate a series of misfortunes and  
 crimes: the melancholy which necessarily suc-  
 ceeds those readings, that cast a gloom on  
 the imagination, and painfully affect the mind,  
 can be little calculated to produce a sweet and  
 tranquil

tranquil union. Those dreadful catastrophes, replete with tombs and poniards, which we find a thousand ways variegated in romances of the present day, give to the organs a degree of sensibility, of *irritability*, which, sooner or later, degenerate in disease. Is it not the authors of these *dangerous* books, who, depriving the nation of that cheerfulness so necessary to population, cause those debilities, weaknesses, *vapours*, and nervous diseases, which, for so many years, have been the subject of complaint? Of what estimation would that man be, who had power, by the stroke of a wand, to petrify all the persons rejoicing in the midst of a ball, letting a state of inertion succeed the gay and wanton dances which amused the assembly?

There is yet a kind of novels, (and these appeared utile at first) written by men who seem alive to the sweets of nuptial and paternal love. These productions would be of the greatest utility, if those who read them did not desire to have a knowledge of the Authors. What ensues in consequence? He who sung to hymen and voluptuousness, sorrowfully remains in a celibate condition, feeling

ing that fire in his imagination which ought to warm his heart. He is a General, who encourages his soldiers, dreading death himself.....

Let those be amorous who sing of love; let those who exalt the sweets of marriage, owe to the caresses of their spouses and their children the songs which they consecrate to conjugal and paternal love. Let those who offend Nature, by representing mysteries in which they refuse to be admitted, dread that the same Nature, for avenging herself, purposes to give them, for one moment only, the heart of a sensible man!

A writer, distinguished by his eloquence, morals, and even his misfortunes, has represented with much fire those pleasures which the man and the woman may taste in that union which produces marriage. We shed delicious tears, in surveying the descriptions of this great master..... But one reflection has frequently given me concern, while admiring the expression, the warmth, and the transports of the celebrated Citizen of Geneva. I have said: To what commiseration was this sensible man entitled

titled....who sung to Love and Hymen with  
so much energy! and who, after having kindled  
in his heart the sacred fire of Nature,  
could press neither wife nor children in his  
arms!

*Felices ter & amplius,  
Quos irrupta tenet copula, nec malis  
Divulsus querimoniis  
Suprema citius solvet amor die.*

HORAT. Lib. I. Ode XIII.



CHAP. IX.

---

CUSTOMS OF SOME NATIONS,  
CONCERNING  
MARRIAGE.

---

La Nature & l'Hymen; voilà les loix premières.

VOLTAIRE.

In Nature and Hymen, see the first-made laws.

---

THE happiest people have undoubtedly been those who left at entire liberty the choice of spouses, and; so far from constraining an union of hearts by the shackles of interest, refused to smother Love under the weight of *conveniences* and prejudices.

VOL. I.

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There

There are still some nations where this liberty is conserved, and where a bright day shines on the conjugal union; while other people, slaves to riches and rank, contract marriages, before which a sombre veil is hung, that conceals sorrow, disgust, and discord.

Among the Gauls, when a young woman had attained a marriageable age, her father invited the youths of the district to dinner: she had it in her power to make choice of the person who pleased her most; and, for marking the preference which she gave to the favoured object, it was with him that she begun to present water to wash\*. From so sage a custom, many advantages must have resulted: a young woman was never espoused contrary to her inclination, and that alone sufficed to render happy the generality of marriages. This circumstance had great influence on the disposition; and it fortified the spirit. We are informed by Historians, that the female Gauls had access to all assemblies wherein war or peace was the question under deliberation: the men had for them a sort of veneration; and,

\* *Essais historiques sur Paris.* Tome II.

at their repasts, every thing was allowed to be said, except evil of the women.

The French Kings, of the first race, sacrificed birth and politics in their marriages: it was nearly always beauty that made the Queens. Independent of temporary familiarities with mistresses, says M. de Saintfoix, they also indulged in a plurality of wives. ‘ Dear ‘ Prince,’ said Ingonda, one day, to Clotaire the First, ‘ I have a sister whom I love: her ‘ name is Aregonda, and she resides in the ‘ country. I hope that you will charge yourself with the care of her establishment, and ‘ chuse a consort for her.’ Clotaire went to see this Aregonda, *at her house in the country*; found her handsome, espoused her, and returned to Ingonda, saying, that he had been unable to devise a more suitable match for her sister than himself; that he had therefore espoused her, and thenceforth she should have her for a companion\*.

Before the reign of Peter the First, the Czars likewise chose their consorts among the

\* *Essais hist. sur Paris.* Tom. II.

most beautiful maidens. They were brought from the provinces. The great mistress of the Court received the fair-ones, lodged them separately, and made them all eat together. The Czar saw them under a borrowed name, or without disguise: the time of marriage was fixed, but still the choice remained a secret; and, on the appointed day, a nuptial habit was presented to the fair-one on whom the choice had fallen. Other habits were distributed to the candidates, with which they returned home. It was in this manner that Michael Romanow espoused, in 1626, Eudoxia, the daughter of a poor gentleman, named Streshneu. He was himself cultivating his grounds, with his domestics, when the Chamberlains, sent by the Czar, apprised him that his daughter sat on the throne\*.

Marriage among the Kamtschadales, a people who inhabit an extensive narrow island, situated towards the north of Asia, and which has been conquered by the Russians, offers proofs which demonstrate how strong the pas-

\* *Histoire de l'empire de Russie, &c. par M. de Voltaire. Tome I.*



sion of man is for uniting himself to a consort. When a Kamtschadale would marry, he casts his eyes on some young woman of the adjacent village; and, having discovered a damsel to his taste, he repairs to her parents, and apprises them that he is become enamoured of their daughter, requesting permission to serve them a certain time; to which they willingly consent. During the period of his servitude, which sometimes continues several years, he shews an extreme zeal, and a very great docility: but when the term fixed is arrived, he beseeches his master and mistress that they would be pleased to let him *touch* their daughter. If he has had the good fortune to please the parents of his mistress, they accord it to him; but if they are discontented, they give him something in lieu of salary, and he is obliged to retire.

When a Kamtschadale has obtained permission to touch his mistress, it is for him to espy an instant wherein she is alone, or, at least, but little accompanied; for, then, all the women and lasses of the village are obliged to defend her against the enterprises of her lover: besides the protection of these inspec-

tors, she is clothed in two or three pair of drawers with under-waistcoats, and so twisted and enveloped in strings and bandages, that she can scarcely move, appearing as a statue. If he has the happiness to find her alone, or with little company, he throws himself on her, and strives to break the bandages which envelope the fair object of his heart, and to tear the her drawers, in order to touch the private parts; for in that consists all the ceremonies of marriage. This enterprize is rendered very difficult by the resistance of those women who guard the young person, and who dart on the lover, pluck out his hair, flay his visage, maim, and belabor him soundly, to make him leave his prize. If, in spite of his wounds, he accomplishes the intended purpose, he must take to flight, as soon as he has deprived the young woman of her garments; when, in the same instant, she calls him back in a tender and passionate voice, pronouncing *Ni, Ni*; and from that time the marriage is made. But it is seldom that a man succeeds before he has combated a year; and as often as he is forced to give way, he has occasion for a considerable time to recover of his wounds. Instances  
have

have there occurred, of some men, who, after seven years pursuit, were forced to renounce the object of their love, and to pass the remainder of life, bruised, maimed, and subjected to ridicule.

This state of war has only place at the marriages of maidens; for, with regard to widows, it is sufficient that they accord with those who pursue them: but a widow cannot be carried off till she has expiated her faults; which consists in sleeping the first night with a stranger. Notwithstanding the facility with which the Kamtschadales may espouse widows, these are seldom solicited, on account of the manner of *expiation*. It was no other than a stranger, or some person exalted above the prejudices of shame and infamy, that would deign to render this service to widows; that action being regarded by the Kamtschadales as very dishonourable. The women were formerly obliged to make large disbursements, for finding a man who would purify them; and often were they forced to continue in a state of widowhood, in spite of their utmost efforts: but, since the establishment of the Cossacks in that island, they have been less embarrassed,

and now they easily procure men to do away their indiscretions.

Divorce is allowed in Kamtschatka; and it occurs without noise or bustle: the husband repairs to a separate bed; and, some days afterward, espouses another woman. The repudiated wife, on her part, makes choice of a new husband\*.

The Koriacks, who are neighbours of the Kamtschadales, and who divide themselves into wandering and fixed Koriacks, observe nearly the same ceremonies in their marriages as the Kamtschadales. It must, nevertheless, be noticed, that, amongst these nations, thievery is not only authorised, but even praised and esteemed, provided care be taken not to commit it in the family, and if so adroitly performed, as to elude discovery: for they punish that culprit severely who is detected in the fact; less, however, for the crime itself, than the want of proper address. A young woman must not espouse any man, unless he has previously given proofs of his dexterity at stealing.

\* *Voyage en Sibérie.* Tome II.

There



There exists a difference in the manners of the two Koriack nations, too singular to be passed over unobserved. Those who nourish the rein deer, carry their jealousy so far, as to kill their wives on the slightest suspicion of infidelity. This cruelty obliges those unhappy females to make use of every means which depend on themselves, for becoming ugly: they never wash their face nor their hands; their hair is utterly neglected; and their outward habiliments present nothing than ill-adapted and loathsome tatters; while they reserve a propriety for all that is less immediately subjected to observation.... They would dread the suspicion of having some lover, if they appeared to occupy themselves in the most trifling attention to dress.

The fixed Koriacks, on the contrary, and in particular those named *Tchoukthi*, regard as the greatest proof of amity the condescension of a friend to sleep with their wives or their daughters, when he happens to pay them a visit; and, during that time, the master of the house goes out expressly to find the wife of his guest. A refusal to sleep with the wife on such an occasion, is considered as so great  
an

an outrage by the husband, that the friend, in such case, incurs the risque of being murdered, for having disdainfully received these indications of amity\*.

A Greenlander, who would marry, is alone solicitous to know the domestic accomplishments of her whom he seeks to obtain. The girl, on her part, enquires whether her lover is adroit in the chase, and at fishing; and whether, at those employments, he is fortunate and assiduous. Two or three old women act as mediators while the marriage is depending. When they propose it to the young woman, she loosens her hair, with which she covers her face, and begins to weep. The old women, pretending to be wholly unconscious of her affliction, take her under the arms, and drag her along with them. When she has reached the paternal house of her lover, she continues weeping for a long time: the young man entreats her to come and lie down by his side; her tears augment; the lover redoubles his entreaties; and the consummation of the marriage quickly terminates the ceremony. Sometimes

\* *Idem.* Chap. XXI.

they cannot make the young woman remain with her husband; she often escapes from him, for the purpose of returning to her parents: the husband, in order to terminate these elopements, makes a sack, in which, made closely fast, the old women bring him his wife home; and, from that time, she is obliged to remain in her new houshold office\*.

The marriages of the *Icelanders* are conducted with less ceremony. The relations on each side lead the bridegroom and the bride to church, where the parson unites them. They afterwards range themselves against the wall, at the further end of the church. The young married couple, with the parson, stand in the middle, and the relations on both sides. They give the bride a full glass of brandy, which she hands to the next, and so on: the bridegroom does the same, on his side; and they continue drinking in this manner as long as their legs will support them†. This liquor is the soul of all assemblies in that country; and should they

\* *Histoire naturelle de l'Islande du Groënland*, &c. Tome II.

† *Idem*. Tome I.

omit it, then, in a ceremony so solemn as that of marriage ?

In Little *Buckary*, an Asiatic country, where the *Calmuc Tartars* are lords, the men, as in many other countries, purchase their women with money; and their value is estimated according to the degree of beauty which they possess. A father is rich, in proportion to the number of handsome daughters which compose his family. The nuptial-rejoicings continue three days; and, during that period, the bridegroom lies down, every night, close to his new spouse: but he is not permitted to undress; and he can only remain there an instant, while several women, who observe him, take care to oppose any efforts that he may make to become, in reality, the husband of his bride. Before the third night, he cannot take possession of all the rights of a husband\*.

Witheld enjoyment, in those hearts that feel,  
Strengthens, infallibly, th' force of love†.

\* *Mélanges intéressans & curieux, ou abrégé d'Histoire Naturelle, Morale, Civile & Politique de l'Asie, l'Afrique, l'Amérique & des Terres Polaires.* Tome III.

† *Poésies de Malherbe.*

The



The *Macassars*, inhabitants of the Isle of Celebes, have a custom opposite to that of the Buckarians. After the ceremony, they shut up the new-married couple in an obscure chamber, where there is no other light than that of a small lamp. In this place, they are left alone three days and three nights, without being once permitted to go out from thence; nor is any person allowed to visit them. This seclusion from society is so rigorously enforced, that they are provided with every thing, which otherwise might necessitate them to leave their gloomy abode. The fourth day, a servant enters the apartment, holding in one hand a great vase filled with water, and in the other a bar of iron, on which some mysterious characters are engraven. The two spouses are obliged to rise up, and place their naked feet on the iron-bar; and, afterwards, all the water in the vase is thrown over their bodies. It is apparently supposed that they stand in need of refreshment\*.

The *Buckarian* women are not so much to be lamented as the females of the Calmucs,

\* *Mélanges intéressans*, &c. Tome IX.

their

their masters, of whom I have spoken. These have liberty to take as many wives as they chuse, without therein comprehending their concubines, which they select among their slaves. The choice of their wives is neither restrained by consanguinity nor by any law. A Calmuc espouses the nearest relation, excepting his mother. The marriage of a father with his daughter, even, is not without example amongst these horrible people. They cease to sleep with their wives as soon as they have attained the age of forty years; regarding them, at that period, as so many servants, to whom they allow a subsistence, for taking care of their houses and the young women who succeed them\*.

The Guebres, governed by one of the most ancient religions in the world, have a law which permits them only one woman: that one they cannot repudiate; nor take another; unless she prove sterile during the first nine years of marriage. The laws that govern this unfortunate remnant of the ancient Persians, and which they received from Zoroaster,

\* *Idem.* Tome III.

would strongly favour of wisdom, if they did not tolerate incestuous marriages of sons with their mothers, brothers with sisters, and fathers with their daughters\*.

A sect named *Sabeisms*, which are likewise found in Persia, present us, in marriage, uncommon and singular ceremonies. These sectaries of Sabeism, are called *Christians of St. John*, because they acknowledge St. John the Baptist for their first Apostle. Their Clergy is composed of Priests and Bishops, whose dignities are hereditary. All the Ecclesiastics are likewise married, in order to perpetuate their ministry; but if they espouse a young woman that does not happen to be a virgin, their children cannot succeed them in their sacred functions.

See here the ceremonies which these people observe in the celebration of marriage. The bridegroom's relations, accompanied by a Priest, pay a visit to the intended bride, and ask her whether she is a virgin, or not; and she is obliged to give her answer on oath. The wife

\* *Idem.* Tome VII.

of the Priest even satisfies herself as to the verity of the candidate's oath, and gives her report in evidence. All proving favourable, they lead the young woman, with her intended husband, to the border of a river, and there baptise them both. After some other ceremonies, the priest makes them sit down; and, placing the head of one against the head of the other, he recites several long prayers. He next seeks, in a book of divination, the fortunate moment for consummating the marriage; imparts to the spouses the result of his enquiry; and then dismisses them, to reap the advantages of his prediction. In Europe, all would now be finished; but, among the Sabians, the new-married couple repair to the Bishop, before whom the husband makes oath that he has found his wife a virgin. The Prelate baptises them again, and puts the seal to their marriage, by adding rings to their fingers. If the man does not vouch for the virginity of his spouse before the Bishop, he never ratifies his marriage\*.

The

\* The Sabians are not the only people who, for giving validity to marriage, put the female's integrity to the proof: we shall hereafter see the precautions



Those Persians who follow the Mahometan law, have much less occasion for ceremonies than the Christians of St. John: they regard celibacy as a state contrary to Nature; and opposite to the designs of the Creator. According to this manner of thinking, when a Persian has attained the age of puberty, or shews any inclination for the female sex, they either marry or give him a concubine. The Persians contract three sorts of unions with women. They take the one on articles, at a settled price; and the contract is made in presence of the Judge, who renders this act obligatory on both parties. They buy others; to keep as concubines; and some they espouse. This uncommon number of women is calculated to ruin the Persian of a slender fortune; but they do not possess the dangerous art of setting an exorbitant price on the person of a fine woman. At Ispahan, the capital of the Empire, a beautiful female engages herself at the rate of twenty or twenty five pounds a

cautions which certain people take to be assured of this state, and how little dependance can be placed on the uncertain signs which are given as a proof of virginity.

year; and she is not at liberty to quit her temporary husband before the full expiration of the term. A great number of common prostitutes are found there: they counted, in 1666, nearly fourteen thousand in the capital alone, whose names were registered by those appointed to receive the tribute which they pay; without reckoning, says a Traveller, an equal or perhaps a still greater number, that is not registered, and the tribute of which is gathered in secret, for the receiver's use.

A common custom among these women of pleasure (and which is very sage) is, to take the name that is the tariff of their favours. One is called the Six Tomans, (a *toman* being somewhat less than fifty shillings of our money) another five, two, &c. How many men, in Europe, would be compelled to blush, if the courtesans of whom they receive favours, were accustomed to make known the price at which those favours are purchased!

The marriage of the *Siameſe* differs from that of other nations by a particular circumstance: the consummation of the marriage precedes the ceremony! There the conjugal  
union

union is not allowed to the first degree of relationship : but it is permitted to espouse a cousin-german, and also two sisters, provided that it occur at the same time. It is probable, that the kings are not subjected to this law: Chaon-Naraie was espoused to his sister, by whom he had an only daughter; and that daughter he afterwards married in secret.

In the *Philippine* Islands, it is alone by paying, that a man becomes the entire master of his wife. She brings no marriage-portion; on the contrary, her relations demand a sum of money before they deliver her to the man. The nuptial expences are excessive: the husband is obliged to pay for his entrance into the house of his bride; and this right is called *passava*: next, for the liberty of speaking to his wife; then, to eat and drink with her; and, in fine, a sum proportioned to the condition of the parents, for obtaining a right to the most essential ceremony.

The beauty that sparkles in *Mingrelia*, *Georgia*, and *Circassia*, seems to announce, that Love has established the seat of his Empire in those countries. Indeed, all Travellers



coincide in saying, that the race of people who inhabit these countries is very beautiful; that the men there are uncommonly large and well-made; and that the women are charming, and of the most admirable shape. The race of the Georgians is, according to Chardin, not only the most beautiful of the East, but of the whole universe. The women of this country have a tender countenance, that seems to caress all those who look on them. Nature has shed on the greatest part of these fair-ones, graces so attractive, allurements so seducing, that I hold it for impossible, says our Traveller, to look on without loving them. A Painter, with the most vivid imagination, could not represent a more charming visage, or a shape more free, easy, and perfect, than that of the Georgian females.

It is to be lamented, without doubt, that there is found, among a people so much favoured by Nature, nothing else than a series of horrors, that form a frightful contrast with their beauty. The Mingrelians are gracious, affable, lovers of ceremonies, and very complimentary; but, in other respects, the most wicked women on the face of the earth: they are arrogant, perfidious, deceitful,



deceitful, cruel, and lewd. There is no wickedness which they do not employ, no means which they leave untried, for obtaining lovers, for keeping them, and for hurling them to destruction, when they have reason to complain of their treatment. The men possess no better qualities than the women, and make pilfering their study. Imposture, murder, adultery, incest, bigamy, and every crime that is most shameful, are common in Mingrelia, and take there the semblance of virtues. Among these people, the conjugal union is no other than a mercantile contract, by which the parents of the intended bride engage to deliver her, after the execution of the stipulated conditions. With regard to the marriage-ceremony, the young couple appear before a priest, with one relation or friend, who serves as father on that occasion. While the priest recites some prayers, the father spreads a sort of veil on the heads of the bride and bridegroom, and afterward sews their habiliments together: he then places crowns of flowers on their heads, changing these crowns alternately, and making them pass three or four times from the head of the bridegroom on that of the bride, according as the priest recites certain oraisons.

He next takes some bread, which he breaks in seven pieces, thrusting a piece into the mouth of each person; repeating it till the seventh only is left, which he eats himself. He likewise lets them drink three times out of one cup, finishing himself all that is then remaining. After this, nothing more is required, for rendering the union perfect, than that ceremony which demands no witnesses, and which is never omitted.

We may say that, in this country, as in many others, marriage is a business of calculation: there, it is interest always that occasions marriages; for these people, being naturally poor, have no other view in the conjugal union, than that of procuring a sort of ease, by selling the children which are born in consequence of that union\*.

Marriage is very particularly encouraged in those countries which are under the dominion of the Emperor of Morocco. Young persons, not even excepting the Emperor's sons, go continually with their head uncovered,

\* *Mélanges intéressans*, &c. Tom. VII.

till they are married, and then they never uncover themselves. Old women conduct the treaties of marriage; and their age exempting them from all suspicion, they are permitted to converse freely with the men, who never see their wives before consummation. This inconvenience, of espousing a woman without seeing her, is compensated by the liberty which they have to repudiate her, if they deem it proper. When a man begins to feel any indifference for his wife, he takes a new one; and, afterwards, as many others as his circumstances will permit: but the first generally remains mistress of the house, and it is she who regulates all that regards the family concerns.

Marriages that have the longest duration, are those with which the Emperor interferes. He unites the parties in an indissoluble band, that can alone be broken by himself, or by death. Neither divorce nor repudiation is permitted in these unions; which, nevertheless, are made in the most expeditious manner. Once in the year, or even oftener, the Emperor assembles all the young persons, whether Negroes or Mulattos, that are attached to his household service. From these he makes choice



of four or five hundred, who seem, in his opinion, to be the most vigorous; and, at the same time, orders the attendance of an equal number of young women, from ten to fifteen years of age. The one and the other are ranged in two files, between which the Emperor walks to and fro, saying successively to the young men: ‘Take this girl; I give her to you for a wife.’ For the remainder, this order must beget neither difficulty nor scruples; and they are obliged to conform thereto, under pain of death.

The Arabs, which are named *Wanderers*, or *Bedouins*, have the singular custom of exposing in public, the day after a marriage, the shift and shirt of the spouses, for marking the bride’s virginity, of which the bridegroom has been assured by the father on each side, and all his relations. On the nuptial-day, they regard as a piece of magnificence the number of habits which the bride and bridegroom successively put on; so that this day is employed in changing habits, till the spouses have appeared in all the cloaths which they possess.

The customs in use among the *Indians*,  
vary



vary in every district, and even in every city; but it is a pretty general custom to let the children of each sex run naked till they reach four or five years of age. They are then affianced; and marry when they have reached nine or ten years, being permitted to follow the instinct of Nature. We often see there young mothers, at the age of ten or twelve years\*.

In speaking of Puberty, I shall say what influence the climate must have on fecundity, and why people who inhabit regions the most exposed to heat, are necessitated to marry their children at an age that would be too premature in other climates.

In every country, where the heat is considerable, and where, consequently, the impulsion that carries one sex towards the other, is felt with most force, men have a very great idea of enjoyment; voluptuousness reigning over all which environs them, not excepting their Divinities, to whom they offer the pleasures of marriage.

\* *Mélanges intéressans*, &c. Tom. VIII.

Those people who inhabit the kingdoms of *Juda* and *Ardra*, in Africa, adore Serpents that have not any venom. About a mile and half from Sabi, the capital of *Juda*, the *Great Serpent* has a magnificent Temple. They make him a partaker of the sweets of marriage, his Priests seeking for him the youngest and most beautiful girls in the country: they go, on his part, and demand the young women in marriage of their parents, who consider themselves as very greatly honoured in consequence of the alliance. They make the betrothed female descend into a cellar, where continuing two or three hours, she is led out, and proclaimed *the sacred Spouse of the Great Serpent*. M. de Saintfoix says, that the children born of these marriages, alone resemble their mothers, and have all the human figure \*. There can be no doubt, that those who conclude these marriages have an interest in selecting the handsomest women.

The Priests of the Idol adored at *Ternate*, seek a spouse for their God every year, and

\* *Essais historiques*. Tom. V.

perform

perform the same ceremonies as those of the great Serpent\*.

These pretended alliances of young women with serpents, give us no very great idea of the judgment of the people who believe in them; and, nevertheless, they are so persuaded of its possibility among the Idolators of whom I speak, that even Europeans have believed, or have affected to believe, that nothing is more common, in certain countries, than the fury of serpents for young women. We read, in a history of Paraguay, that enormous serpents are seen in that country, who occupy themselves in searching for damsels, whom they violate; and that the Missionaries possess zeal enough to run the risque of evident danger, in order to save the virginity of the female Indians, who are thus attacked by the serpents†.

Before Christianity had dissipated, among the ancient inhabitants of France, the darkness of idolatry, the people of that country had an

\* *Essais Historiques & Philosophiques sur les principaux ridicules des différentes Nations.*

† *Histoire du Paraguai, &c.* in 6 vols.

amorous sacrifice, which was avowed by the Gauls. The Mount St. Michael was called Mount Belen, because it was consecrated to Belenus, one of the four Gods which the Gauls adored. On this Mount was a College of nine Druidesses; the eldest of whom delivered the oracles. To mariners they also sold arrows, that had the pretended virtue of calming storms, if shot into the sea by a young man twenty years of age, who had never been familiarly connected with a female. When the ship arrived in a good port, this young man was deputed to carry presents, more or less considerable, to these Priestesses; one of whom went to bathe with him in the sea, and afterwards received the first-fruits of his adolescence, admitting him to pleasures of which, till then, he had been ignorant. Next day, returning, he attached to his shoulders a proportionable number of shells to the number of times which he had been initiated during the night.

The *Giaguers* believe that there are good and evil Gods; that the one rejoice at the pleasures of men, while the other take delight in seeing them hate, persecute, maim, and murder each other. The *Giaguers* are generally governed



governed by a Queen. When she is obliged to make war, and nearly ready to commence the contest, she compels her soldiers to swear, for the purpose of getting the evil Gods on her side, that they will shew no compassion; that they will spare neither age nor sex; and that they will spill as much blood as may be possible. Scarcely is the ceremony of this oath completed, before tender and voluptuous music is heard: this announces the spectacle which is to be presented, for rejoicing the beneficent Gods, in order to render them favourable also. A hundred young girls, selected from among the most beautiful in the kingdom, and a hundred young warriors, advance singing and dancing: the impatience of their desires is painted in their eyes; the Queen claps her hands; that is the signal for resigning themselves to their transports within view of the whole army.

Among the *Si-fans*, when the chief of a district is in the last agony, they strew flowers and odoriferous herbs over all the length of his cottage: twelve youths and twelve young women, who have been purposely selected, enter the room; and each of these twelve couple,  
on

on a certain signal, arduously labour at the production of an infant, in order that the soul of the dying man, in quitting his body, may immediately find another, and not wander a long time\*.

All the people who believe that the souls of the dead are wanderers, pay singular attention towards providing them a new habitation. The savage *Chirigans* inter their children along the great roads, that their souls may enter with more facility into the bodies of pregnant women who pass over them†.

Among the savage Nations that inhabit Louisiana, we distinguish the *Allibamons*, the *Taskikis*, the *Outachepas*, the *Tonikas*, the *Talapoukes*, and some others, by the zeal which they shew in facilitating the temporary marriages of Europeans that arrive in their country. The politeness of these Savages consists in the offer of young women to all the Whites that pass by their villages; and as soon as an European appears, the Chiefs parade the streets,

\* *Essais Historiques sur Paris*. Tom. V.

† *Journ. Encyclop.* June 1762.

and harangue the Nation thus.... ‘ Young  
‘ men, and warriors, do not act foolishly;  
‘ love the Master of life: pursue the chase, to  
‘ obtain subsistence for the English, who bring  
‘ us necessaries. And ye, young women,  
‘ shew yourselves not cruel, nor unthankful  
‘ with your body, towards the White Warriors,  
‘ that we may have their blood: it is by this  
‘ alliance that we shall obtain the wisdom which  
‘ they possess, and become formidable to our  
‘ enemies.’ We must not imagine, that it is  
prostitutes which these people so generously  
offer to Europeans: on the contrary, they may  
chuse among all the damsels; who, for the most  
part, are extremely beautiful, and generally  
very affable. With regard to the married  
women, they say that, by marriage, their liberty  
was sold, and therefore they cannot have any  
other men than their husbands; and these,  
moreover, are very jealous.

Among these Savages, the conjugal union  
is regulated by simple Nature; and has no other  
form than the mutual consent of the two par-  
ties. As they have no civil contract, when  
discontents arise among them, they separate  
without ceremony, saying that marriage is  
nothing

nothing more than a band of hearts; and that they alone place themselves together for mutual love and mutual support.

A Savage may have two wives, if he is a good hunter; and some among them frequently espouse two sisters; giving, as a reason, that they will agree better with each other than strangers. The women savages are, in general, very laborious: they warn them, from the earliest childhood, that, if they prove indolent or unskilful, they shall have no other than a *pitiful* husband. Avarice, ambition, and many other passions, so well known among Europeans, do not stifle, in fathers, the sentiment of Nature, nor impel them to use violence with their children; and, still less, to contradict their inclinations. Through an admirable agreement, assuredly worthy of imitation, they marry those only who love each other\*.

A Savage that shews the want of bravery in an action, where the honour and defence of his country is concerned, incurs no pu-

\* See *Nouveaux Voyages aux Indes Occidentales*, &c. par M. Bossu.

nishment;



nishment ; but he is regarded as opprobrious to the human species. He is even despised by the women ; nor will the ugliest damsels accept him for a husband. If it happens, that a girl, notwithstanding, shews an inclination to espouse one of these poltroons, the intention would be opposed by her parents, from a fear of having in their families men without heart, and consequently useless to their country. These men are compelled to let their hair grow, and to wear, like the women, an *alkoman*, which is a kind of small stays, used by the females to conceal their nakedness. M. Bossu, during a former war, saw one of these men, who, ashamed of his ignominious distinction, sat off alone to contend with the *Tchicakas*, the enemies of his nation and the French at that period. He approached them, crawling on his belly as a serpent ; and for three or four days concealed himself in long grass, without eating or drinking while he continued there. As the English then conveyed articles of commerce to the *Tchicakas*, this *Illinois* Savage watched his opportunity, killed the driver of one of the vehicles, and cut off his head ; after which, he took the unfortunate man's horse, mounted it, and saved himself by flight. To

accomplish this noble undertaking, he consumed three whole months. On his return, the Nation suffered him to change his dress; and they also gave him a wife, for the purpose of begetting warriors\*.

Thus, among these people, it is dishonourable to remain in a state of celibacy; and those who do not shew themselves industrious, are shunned by persons of an opposite description. Nothing favours more of wisdom than the three observations, according to which the Savages judge whether a man is either weak or foolish: If he neglects to follow the chase — If he refuses to take up arms on a declaration of war — And if he does not marry, after having attained the proper age †.

We have just seen the precautions taken by the Sabians, or Christians of St. John, in order to assure themselves of the integrity of those women whom they espouse. Should we believe, that there are people in existence, with whom this state is an obstacle to marriage!

\* *Idem.* Part I.

† *Recherches Philosophiques sur les Américains*, &c. by M. de P\*\*\*. Part II. Sect. I.

The summit of barbarity is, without doubt, visible among the *Canarins of Goa*, where the young women destined to marriage, are conducted to the statue of their God, and there, from a religious motive, the nearest relations of the bride unite their efforts in joining her to that deity, till they have evident marks that this brazen Idol has accepted the damsel's virginity.

In the kingdom of *Arracán*, and the *Philippine Isles*, a man would consider himself as dishonoured, if he espoused a girl that had not been deflowered by another; and it is only by paying a sum of money that they can engage any person to discharge this office for the bridegroom. In the province of *Thibet*, the mothers search for strangers, and earnestly beseech them to qualify their daughters for a state of marriage.

At Madagascar, and in some other countries, the loosest and most debauched women are married in preference to others\*.

\* See *l'Histoire Naturelle*, by M. de Buffon; Tome IV.



The King of *Calicut* delivers his bride to his grand almoner, before he admits her to the nuptial bed: that officer must extricate him from a difficulty which, in general, most men envy and hope to find\*.

After these strange and whimsical customs, we shall be the less surpris'd at the original manner in which the Hottentots celebrate their marriages. The principal ceremony observable in this circumstance is, that the Priest showers his urine most plentifully on the new-married couple: they creep before him, and receive this asperision with extreme joy and satisfaction. For the remainder, it has place in all their ceremonies; and when they intend to shew their politeness to any person, they piss on him: according to the abundance of the asperision, the individual esteems himself more or less distinguished. This ridiculous custom was formerly accompanied, in the marriages of widows, with another that, if used in Europe, would impede half the unions which are now formed. Every time that a Hottentot widow re-married, she was obliged to cut off one of her fingers†.

\* *Essais historiques sur Paris.* Tom. V.

† See *Essais historiques & philosophiques sur les*



Some authors pretend, even, that this odd and cruel operation took place on the death of the husband; and that a Hottentot likewise deprived himself of a finger when his wife ceased to exist. However it may be, this is certain, that we find, among these people, a great number of individuals thus mutilated\*, who have no more than five or six fingers remaining on both their hands. The Dutch, however, have at length succeeded in dissuading the Hottentots from inflicting on themselves so cruel an evil, which was destitute of any resulting good, either to the living or the dead; and these Africans therefore renounced the amputation of their fingers, as also that of one testicle, another barbarous custom, of which I shall speak in the Chapter on Puberty†.

Among the *Chineſe*, second marriages are regarded, principally by the higher ranks, as base on the part of the women: but the common people view a second contract entirely

*les principaux ridicules, &c. Essais historiques sur Paris.* Tom. V.

\* *Voyage de Siam.* Tome II.

† *Recherches sur les Américains.* Part VI.

otherwise. Moreover, the conjugal union, in China, is held in the greatest estimation, while the Chinese consider it as an affair of the most importance in life. A father would see his honour exposed to some stigma, if he did not occupy himself with the care of marrying his children. A son, also, continues deficient in his first duties, if he does not leave an offspring for the propagation of his family\*.

The marriages are negotiated by old women; and the young persons thus affianced, never see each other. When the day fixed for the nuptials is arrived, they shut up the intended bride in a chaise magnificently decorated, followed by those who carry her portion and her paraphernalia. A great number of domestics accompany her with flambeaus in their hands, even at noon-day. Various players on instruments, such as fifes, hautboys, and tambours, open the procession, and it is terminated

\* With so much passion do the Chinese desire to leave a posterity, that, if Nature denies them children, they pretend that their spouse is pregnant, make a private demand to the foundling hospital of an infant, and bring it up as their own child.

by

by the lady's parents and friends. A confidential domestic is the depositary of the key which secures the chaise-door; and this key he delivers to no person except the bridegroom, who waits for his destined spouse at the door of her house. No sooner is she arrived, than he receives the key of the chaise; he opens it with eagerness; and it is then he judges of his fortunate or unfortunate lot. Sometimes it happens, that a husband, little satisfied with his spouse, instantly shuts the chaise, and sends her back to her parents or relations, rather chusing to lose what he has given for his partner, than to keep his purchase.

We cannot give a more complete idea of the passion of the Chinese for facilitating marriages, without even consulting interested persons, than by saying that, sometimes, two fathers having both their wives pregnant, make contracts of marriage for the unborn children, provided the difference of sexes should second their intentions. In the province of *Chen-si*, they marry two dead persons, if they purposed uniting when alive. As it is the custom to preserve the coffins two or three years, mutual presents are sent in the beginning,

E e 4

accompanied

accompanied with all sorts of instruments, and the same formalities as if the spouses were absolutely in existence. Afterwards, they place the two coffins close to each other, hold a nuptial-feast, and conclude by interring the two spouses in one grave. When this ceremony is ended, the parents on each side conduct themselves as if their children were living together in the conjugal union\*.

The people of whom we have hitherto spoken, offer altogether nothing than the grievous spectacle of women always crushed under that weight of despotism, which the men in some nations exercise over their companions. Nothings, perhaps, is more afflicting for the heart of a sensible man, than to observe that force and brutality fetters the sweet union of beauty! There exists nevertheless, in certain countries, fantastical customs which demonstrate, that men to whom Nature has confided strength, abuse it most strangely, by rendering there the fate of women, I will not say unfortunate, but insupportable.

\* *Mélanges intéressans*, &c. Tome V.



In general, (for there are only a few exceptions) the Savages oppress their females. Those which M. de Bougainville saw, in the course of his voyage round the World, and whom he named *Pecherais*, (because in approaching his ship they cried all together *pe-cherais*) serve as a striking example, among thousands. It is true, that the women there do not possess those charms which are attached to the female sex in other parts of the world: but can this be perceived by their husbands? They are small, ugly, lean, and have an offensive and insupportable smell. These are the women that, in this nation, row in the canoes, and take care to set them afloat when on the point of swimming, in spite of the cold, by dipping out the water that may penetrate in those *goemons* that serve as a port for the canoes, at a sufficient distance from the strand\*. On shore, they gather wood, and collect shell-

\* *Voyage autour du monde, &c. en 1766* — by M. de Bougainville. Part I. Chap IX. By turning to the works of Travellers and Historians, we can sketch, with sufficient truth, the character of each nation, solely as to the conduct which the men observe towards the females.

fish,

fish, without receiving any assistance whatever from the men. Women who have children at the breast, are not exempted from this drudgery. In fine, these uncouth men have discovered the art of compelling the women to serve them in things the most toilsome, while they pass their time in a state of tranquillity, that is better adapted to the weaker sex.

The uncivilised man, says M. Thomas, at once ferocious and indolent....almost ignorant of every thing except physical love, and possessing none of those moral ideas which alone can soften the empire of strength.... governs in a despotic manner that sex which weakness has subjected to his controul. Women are, among the Indians, what the Ilotians were among the Spartans—a vanquished people, who were obliged to labour for the vanquishers. Thus have we seen, on the borders of the Oronoque, mothers killing their children from motives of compassion, and even smothering them at their birth. They regard this barbarous pity as an obligation\*.

\* *Essai sur le caractère, les mœurs & l'esprit des femmes, &c.* page 2 & 3.

At Tobolski, and in the greatest part of Russia, according to M. l'Abbé Chappe, the women are tyrannically used by the men, who treat these unfortunate creatures as slaves, and require of them the vilest services. The ceremonies of marriage, which, in all climates, should announce the sweetest union, offer in Russia the revolting spectacle of a rigid and imperious master in the person of a husband. From the affiancing, he obliges the young woman whom he has chosen to present him a handful of rods with great ceremony, and to pull off his boots, as a proof of his superiority, and the servitude of his spouse. Abusing more than elsewhere, says M. le Abbé Chappe, the right accorded by strength, they have established laws the most unjust; laws which the beauty and sweetness of the sex have, hitherto, been unable either to abolish or soften\*.

If there are some people, among whom the women are not victims to the severity of laws which men have promulgated for arrogating all the authority, let that subject arrest our attention for a moment.

\* *Voyage en Sibérie fait par ordre du Roi en 1761, &c.* Part I. Page 162.

In the Island of *Formosa*, a man does not reside with his wife; he pays her a visit by night, rises very early in the morning, and returns no more to her during the whole day; at least, if she does not send for him, or call after him, if he happens to pass before her dwelling\*.

A singular difference between the temperaments of the man and the woman, has established, in the Island of *Ceylon*, a custom that gives to the latter an empire over the former. The activity of love, among the women, does not allow of constancy to a single man: they have, nearly all, two husbands; while it rarely occurs, that a man has more than one wife. She may even be common to a whole family; for, after the ceremony of marriage, which is very short among the *Chingulais*, the first nuptial-night is for the husband, the second for his brother, and so on in succession to the sixth degree inclusively: nor is this prostitution always sufficient to extinguish the erotic ardour which inflames these women; while, in general, they may, as also the unmarried girls, have com-

\* *Essais historiques sur Paris.* Tome V.



merce with whom they chuse, provided they avoid those who are inferior to themselves in point of rank\*.

Among the people of the kingdom of *Lassa*, the women are equally mistresses to fix the number of husbands whom they would espouse. The first-born child belongs to the eldest man: those which are begotten afterwards, recognise the others for parents, according to the degree of their age†.

The women of *Nairos*, or nobles of *Calicut*, have likewise the privilege of which I here speak. Father Tachard assures us, that some of these women were married, at one time, to no less than ten husbands, whom they regarded as so many slaves, who were brought to a state of submission by their beauty‡.

A mark of the empire of women in the kingdom of *Congo*, is, that they give nobility

\* See *l'Histoire de l'Isle de Ceylan*, by *M. le Grand*.

† *Mélanges intéressans*, &c. Tome VI.

‡ See *les Lettres édifiantes*, &c.

to their husbands. In one of the provinces of this extensive country, called *Malimba*, a very singular usage proves the esteem which they entertain there for a sex, which, in scarcely any other place, has not liberty to dispose of their hand. When the King of *Malimba* dies, leaving only one daughter, she is absolute mistress of the kingdom; provided, nevertheless, that she has attained to marriageable years. She commences by setting out on a tour through her dominions; and in every town and village which she passes, all the men are obliged, on her arrival, to range themselves in the streets, for the purpose of receiving their princess; from among whom she makes choice of one, that happens to please her most, and he passes the ensuing night in her arms. On returning from her journey, she calls that man to court who has given her the greatest satisfaction, and makes him her spouse\*.

I could have lengthened this Chapter considerably, by a detail of ceremonies which numerous Nations observe in contracting their

\* See *l'Histoire Naturelle de M. de Buffon*.  
Tome VI.

marriages; and I should continually have had the unpleasantry of exposing customs to the reader which are often barbarous, and nearly always ridiculous. It is in few countries that we find the sage laws which Nature has dictated to men; or, what is much better for society, the laws of Nature enlightened by Religion. It is mournful for humanity, that, in casting an eye on the surface of the earth, we rencounter nothing else than obstacles to that felicity, which marriage may procure. Let us terminate this Chapter, by the picture of a people but lately known, among whom we distinguish beauty and candour united.

It is to M. de Bougainville that we owe the discovery of the Island *Otaheite*, and the history of its amiable inhabitants. Born under the most beautiful heaven, nourished with the fruits of an earth that is fecund without culture, governed rather by the fathers of families than by kings, the Otaheitans have no knowledge of any other God than Love. All days are consecrated to him; every part of the island is his temple; all the women there are idols; and all the men worshippers. And what women, too! Rivals of the Georgians for beauty,  
and

and sisters of the Graces without a veil. Neither shame nor modesty here exercise their tyranny; the lightest gauze floats always at the pleasure of the winds and the desires. The act of creating the human likeness, is an act of religion; the preludes to which are encouraged by the devotions and the songs of all the people assembled, and the conclusion is celebrated by universal acclamations. Every stranger is admitted to a participation of these fortunate mysteries; it is even a duty of hospitality to invite him to share in them; and the good Otaheitan incessantly enjoys the sentiment of his own pleasures, or the spectacle of those in which others partake\*. These fortunate men keep close to Nature in every respect; they faithfully receive from her hands their aliments and their beverage; and they are recompensed for their frugality and their temperance! That blood which circulates in their veins is the *primitive* blood; the juices which separate therefrom, and those particularly that are destined to pleasures and to re-production, open beauty to the view. We find it among all the individuals

\* See *le Journ. Encyclop.* Dec. 1769.



that people this island; and it is with a just title that the French have named it the *New Cytherea*.

With what surprise were those Frenchmen struck, at the seducing spectacle which appeared before them when they first approached the Island of Otaheite! ‘The greatest part of the women were naked,’ says M. de Bougainville: ‘they threw out allurements to us as they approached in their canoes, where, in spite of their natural simplicity, we discovered some embarrassment; whether it is that Nature has every where embellished the fair-sex with an ingenuous timidity, or whether it is that, even in a country where the freedom of the golden age continues to prevail, the women will not appear to favour that which they most desire. The men, more simple, or more free, quickly expressed themselves in a clearer manner. They pressed us to make choice of a female, and to follow them on shore; while their gestures unequivocally pointed out the way in which we were to improve the offered opportunity——’ I ask,’ continues M. de Bougainville, ‘how, in the midst of a similar spectacle, it would be pos-

‘ fible to keep four hundred men to their duty,  
‘ who were all young mariners, and who, for  
‘ the fix previous months, had not seen a fe-  
‘ male? In spite of all the precautions which  
‘ we could take, a young woman stepped on  
‘ board, and placed herself on one of the  
‘ hatches above the windlafs. — This  
‘ young girl negligently let fall the cover-  
‘ ing which encircled her waist, and appeared  
‘ to the eyes of all, as Venus shewed herself  
‘ to the shepherd Phrygian. She had a celestial  
‘ form! The seamen and soldiers pressed for-  
‘ ward, crouding on each other, to the spot  
‘ where she stood; and never was the windlafs  
‘ of a ship turned round with similar activity\*.’

The officers of the frigate succeeded, nevertheless, in restraining these men, who were excited by a passion the most vivid. — The least difficulty, says M. de Bougainville, was not to keep ourselves within the bounds of moderation.

Notwithstanding the strict orders which were issued, the commander’s cook found means

\* *Voyage autour du Monde*, &c. Part II.

to escape from the vessel: having, with some pains, set his feet on shore, with the beauty whom he had chosen, he instantly saw himself encompassed by a crowd of Indians, who stripped off his cloaths in a moment, reducing him to a state of nakedness from head to foot. — A thousand times he conceived himself lost, not knowing where the exclamations of these people would terminate; for, in tumult, they examined all the parts of his body. After viewing the stranger minutely, they returned his apparel; compelled the young woman to approach; and pressed him to satisfy those desires which had drawn him on shore in her company. — This was in vain. The islanders found it necessary to carry the poor cook on board the ship, in a condition that rather resembled death than life; nor did he easily recover from the shock which the Otaheitans had made him suffer, in consequence of their scrupulous researches, for judging if he was conformed like themselves.

When confidence was established between the French and Otaheitans, which was no difficult matter, the crew went among them on the island; and there the natives by no means

belied the overtures which they had previously made.

‘ Our people took walks every day,’ says M. de Bougainville: ‘ the natives invited them into their houses, where they were pressed to eat ——— They offered them young women: in that instant the hut was filled by a curious throng of persons of both sexes, who formed a circle round the host, and the youthful victim to this duty of hospitality. The ground was strewn with leaves and flowers, and musicians chanted a hymn on enjoyment to the accords of the flute. ——— They were surprised at the embarrassment which our people testified; our manners have proscribed this publicity. Nevertheless, I cannot undertake to say, that any one did not vanquish his repugnance, nor conform himself to the customs of the country\*.’

At Otaheite, it is by no means customary for the men to oppress the weaker sex, by subjecting them to the pains of labour. A gentle indolence falls to the share of the Otaheitan

\* *Idem.*

females;



females; and the care of pleasing is their most serious occupation. The married women shew an entire submission to their husbands: they would wash away, with their blood, an infidelity committed without the approbation of their spouse. His consent, indeed, is easily obtained; while the husband is generally the first to press his wife to a surrender of her charms. A young woman, in this respect, does not manifest any uneasiness; all invites her to follow the inclinations of her heart, or the law of sense; and public plaudits honour her discomfiture. —

‘ It does not appear that the great number of  
 ‘ temporary lovers, which they have had, offers  
 ‘ any impediment to their finding a husband at  
 ‘ last.... Why, then, should they make re-  
 ‘ sistance to the influence of the climate, to  
 ‘ the seduction of example? The air which  
 ‘ they there respire, the song, the dance, nearly  
 ‘ always accompanied by lascivious postures,  
 ‘ all, each instant, reminds them of the sweets  
 ‘ of love; all demands a resignation to its  
 ‘ power\*.’

\* *Idem.* pag. 219, 220. In the three first Chapters of the second Part, M. de Bougainville has described, with as much precision as delicacy, that  
 which

which concerns the Island of Otaheite, and the happiness enjoyed by the inhabitants....A happiness which, perhaps, has undergone some alteration since the Europeans first landed there. — See pag. 232, 241 & 242 of the Work here cited.



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